

# The Expositor

## and Current Anecdotes

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## A Church Exhibit for State and County Fairs

Henry Monfort Cary

At the last New York State Fair a philanthropic non-commercial institution rented space for an exhibit. During the year this institution had passed through a period of damaging notoriety, due to newspaper discussion of certain charges against the conduct of the leader of the enterprise. Much to the relief of all who were interested in a truly great work, the leader was formally exonerated, but every one knows how the rags and tatters of a half forgotten discussion will cling to the memory of the public. It was possibly to counteract the growth of adverse public opinion that the institution resolved to demonstrate in a striking manner what it stands for and what it is doing. The exhibit was the most interesting innovation at the fair. Everybody saw it. Everybody commented on it favorably. Slighting remarks and lingering suspicions faded away before the evidence of good work well done.

This exhibit is important to us for what it suggests. The aim of church publicity is to get the favorable attention of masses of people. In the church's endeavor to arouse and maintain interest in its present work and prospective enterprises, favorable comment, friendly interest, attention flavored with respect and good will, are essential. Present methods of getting the work of the church before the people leave much to be desired. Speech making by "Field Secretaries," printed reports which are seen only by the elect, denominational publications which are read by a pitiful minority, and space in the newspapers doled out grudgingly in inadequate inches, do not give such a presentation of the work and activities of the church as will counteract the easy indifference of the man on the street. In the hotel lobby, in the club room, in the village postoffice, a man can get away unchallenged with almost any statement derogatory to the character and efficiency of church organizations. The church has no adequate means of coming back with an answer. We cannot blink certain facts. Our literature reaches few hands. Our services are not well attended. Literal thousands are blissfully unconscious that the Christian church is a live force anywhere, with earnest and active organizations doing difficult and necessary work. How are we to meet this situation?

Advertising is of many kinds. Space purchased of the newspapers at a dollar an inch is one kind. It may be worth a dollar but it would be difficult for anyone but the advertising manager of the interested paper to prove it.

Hand bills, invitation cards, church bulletins, and kindred bids for attention have been tried out with variations and have found their proper place in our estimate of ways and means. Exhibits are not new, but we have heretofore set them up in churches where only people who are already interested see them, and consequently only these have their interest quickened or deepened.

As advertising goes newspaper space at a dollar an inch may not be so very expensive but floor space in an exhibition building at a state fair can be bought for less and can be used to better advantage.

What has the church to exhibit? The real difficulty would be, not in finding exhibits for the space but in finding space for exhibits. The church has the work of its educational societies, of its home and foreign missionary societies, of its building societies; it has its humanitarian work, its institutional work, its brotherhoods, its Christian Endeavor Societies, its Sunday School Associations, its Homes, its Hospitals, its Rescue Work and a thousand other agencies offering a thousand forms of service in the name of a common Saviour. The church has a network of interests and activities girdling the known world, linking the most aggressive foreign college to the least little contributing village church, and the biggest metropolitan tabernacle to the last outpost of the Saviour's army in the wilderness. This work can be exhibited by charts, models, displays of equipment, by prize work done in competition for place at the fair, by photographs, by motion pictures, by literature—in short by demonstrating everything from the care of the sick in a famine stricken village in India to the choral work of the biggest church in the state.

The Educational Exhibit might begin with the Student Volunteer movement in the colleges and work down to the output and method of the Summer Vacation Bible School in the slums of our cities.

The Home Missionary Exhibit should begin at Ellis Island and work out to the last rural church which is making good on missionary aid.

The Foreign Missionary Exhibit might start with the missionary compound, the schools and hospitals, work out into the open country with the native evangelists and back to the secretary in the home office.

The Institutional Church Exhibit should begin with boys' organizations in country churches and work up to the most modern plants in



the big cities. In this connection the Young Men's and the Young Women's Christian Associations should be linked with the churches in this publicity as they are in the common mind.

When the facts have all been marshalled and properly portrayed, we should have a splendid display—a strong sedative if not a sure cure for pessimism—and the end is not yet. For while facts are compelling and, like money, talk, projects are also interesting, and a large amount of educational evangelism could be crowded into an exhibit of projects awaiting realization for lack of funds or co-operative efforts. Possibilities would arouse as much interest and enthusiasm as achievements, and the achievements would line up as a sort of guarantee that dreams can be made to come true. The projected motion picture service for the churches and certain splendid possibilities for institutional churches, would form interesting items for this exhibit of projects. The two federal council meetings at Philadelphia and at Chicago and the great World's Missionary Congress at Edinburg, with the work of the standing committees, would focus attention on the bright spots in the future and stimulate optimism. Ideas for illustration or subjects will multiply amazingly once the project is launched.

The man who goes through such an exhibit will return to the home town and the familiar old church with new thoughts and a new attitude. The critical habit may be chronic with him but it will have received a serious jolt—a check that will hold him for some time. There are thousands who never read a religious publication, who hear a sermon once a year—or not so often—whose experience of institutionalized Christianity is limited to memories of dreary efforts in the home town to piece out the minister's salary and raise money for the winter's coal by rummage sales and "socials." These people—the thousands who lazily acquiesce in the common indifference—would find their convictions shaken and their apathy challenged.

We have all heard and with more or less enthusiasm added "Amen" to the proposition that if people will not come to the church we must take the church to the people. If the churches of a whole state could present their case together and get a hearing where every other enterprise clamoring for attention goes to get a hearing, something like an adequate fulfillment of this plan and purpose would have been achieved.

Among the innumerable benefits of such an exhibit would be a genuine opportunity for the distribution of religious literature. As has been said religious literature gets even less attention than the churches. An illustrated booklet describing the exhibit with some wholesome facts thrown in would get a wide reading from a new audience.

One further effect of such an exhibit would be to forcefully present the most practical, the most modern, the most successful ideas as to educational work, missionary work, business efficiency and social service to a large number of people who are now but vaguely interested. It would send thousands of visitors home with a quiver full of ideas which we wish they had

now, but which no amount of preaching or press work will disseminate properly.

The idea of the religious exhibition was worked out in embryo in the Missionary Exhibition at Chicago. It developed amazing possibilities and left a lasting impression. The possibilities of this broader exhibit have been barely hinted at. As the idea gains public attention and spreads to various states its possibilities will rapidly develop with this result that the best that the money and consecrated work of Christians in the churches are doing would be **known**. If the facts were known, the man on the street with his chronic indifference would no longer be the arbiter of the rating accorded the church in the common mind. That rating would be gauged by what the public would **know** of the church's achievements, not by what the indifferentist says of its failure. The church would get a new and popular rating as a live organization doing good and indispensable work. It is an unpalatable thought, but there can be no question that the man on the street looks upon the church as a rather useless survival which is usually struggling along financially in a slough of general inefficiency. A clearing house for the best current ideas and the bravest accomplishments of all the churches of a state, setting forth thus adequately the cumulative argument of manifold achievements, would make a permanent dent in this all too common notion. Of one thing we can be reasonably sure in advance: that an exhibit could hardly fail to bring home this old message with a new emphasis—"if ye believe not me, believe the works."

(EXPOSITOR READER—Send this coupon to some preacher friend. If returned to us with a new subscription, will send you a book for your trouble.—Publisher.)

PERMIT ME TO RECOMMEND TO YOU SOMETHING THAT GIVES ME SEVERAL TIMES ITS COST IN INFORMATION, METHODS, PLANS AND INSPIRATION. I KNOW OF NO OTHER MAGAZINE OR BOOK THAT WOULD TAKE ITS PLACE. IT IS THE EXPOSITOR.

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Please send me The Expositor six months for enclosed \$1.

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# THE BIBLE AND LITERATURE

E. DARNALL BROWNLEE, Ph. D.

It is marvelous how God's Word has woven itself through all our life. It is the source of so much of the best in our modern civilization, that every man who enjoys these privileges is indebted incalculably to the Bible. It has so intertwined itself in our own national life, giving us our ideal of government, and bringing so many of the founders of our nation to our shores, that no patriot can fail to appreciate the Book. It has so interwoven itself through the best of our literature, that no man can fully understand many of its finest productions or sympathize with its loftiest passages without a knowledge of the Word. In fact, one is almost an ignoramus who is ignorant of this Book. These are reasons aside from the supreme call which the Bible has upon us for our study of affections. It will broaden our understanding of the supremacy of the Book to study it from this broad view of its influence in the world.

De Quincey says there are two kinds of literature, the literature of knowledge, and the literature of power. It is the purpose of the first to teach, and the purpose of the second to move. These types are illustrated by the cook book, every paragraph of which brings us new information, and "Paradise Lost," which brings us no new knowledge, but which stirs and thrills our hearts.

The Bible is both literature of knowledge and power. It brings us a revelation of truth otherwise unknowable, of God and the spiritual realm; and it is likewise a literature of power; nothing else has so stirred the world and changed the current of its activity and life. Through both of these channels it has entered our literature.

Coleridge said: "To give the history of the Bible as a book would be little else than to relate the origin or first excitement of all the literature we possess. From this storehouse of literary materials our leading writers have most freely drawn."

The circumstances of its introduction served to bring this state of affairs about. It was the first literature of merit which the English people received in their own vernacular. Wycliffe, Tyndale and Coverdale, and finally the translators of the Authorized Version, brought into the language of the common people the precious literary collection which God has given us in the English Bible. There was the most elevated poetry, the simplest, yet strongest prose, a fiery oratory brought to a people who possessed no literature. Beside its great literary power, it was at the same time their religious book, possessing the added influence of religion. And so its reading became very popular, and great multitudes gathered at their churches to hear the Word of God. Thus it filled the minds of the people, and fired their hearts, and incited them to literary activity and permeated their literature.

As a reminder of the important place the Bible has in our literature, and especially that portion of it which is particularly the literature of power, let us notice here and there how it has found its way into our masterpieces.

Spencer's "Fairy Queen," is Biblical in the origin of its material and in its inspiration. The

Red Cross knight is the personification of holiness, drawn from the last chapter of Ephesians. Una, his sweetheart, is the personification of true religion. Sir Guyon, in the second book, is temperance, the third book treats of chastity, the fourth of friendship, the fifth of justice, and the sixth of courtesy.

It has always been recognized that the reader of Shakespeare must know his Bible if he is to understand this great writer. Henry Van Dyke says that the majesty of moral law is the key word to Shakespeare. In expressing this great truth to the world he is extremely Biblical. In at least thirty-seven of his plays allusions to the Bible occur. Taking "The Merchant of Venice" for examination, not because it is most profuse in its use of the Bible but as an average, the student will be surprised at the abundance of Bible material used. In order to understand the allusions of this play, one must be acquainted with the contents of the following passages of the Bible: Genesis 16, 25, 27, 30; Deut. 27, Psalms 119, Proverbs 30, Daniel (the character in the book), Matthew 5, 6, 8, 9; Luke 17, and Hebrews 11. Fourteen times he draws from the Bible.

Milton's "Paradise Lost," of course found its inspiration from the Bible and is saturated with it, dealing with a Biblical subject.

Pope's "Messiah" is a paraphrase of certain passages from the prophecies of Isaiah.

Cowper was a constant student of the Bible, and the highest strains of his "Task" are expansions from Isaiah.

Byron used the prophecies of Jeremiah in the preparation of his "Darkness."

Browning likewise abounds in Biblical allusions. "In Christmas-Eve" and "Easter-Day," there are no less than 130 allusions to the Bible. In "The Ring and the Book" there are over 500 Biblical allusions. One thing which has resulted from the popularity of this poet has been the study of the Bible for a more perfect understanding of his poems. We are reminded of the joy of Paul, that the Gospel was being preached whether sincerely or not.

Tennyson has over 400 references to Scripture in his poems.

Shelley, despite his own religious convictions, or lack of them, drew some of the finest passages from his "Queen Mab," from the Scriptures.

Wordsworth of course drew his "Ode to Immortality" from that classic passage, 1 Corinthians 15 and from Romans 8. He says concerning the Bible "The grand storehouse of enthusiastic and meditative imagination \* \* \* is the prophetic and lyrical parts of the Holy scriptures."

Bryant's "Thanatopsis" is based upon Job.

Thus through English poetry the Word has expressed itself so that no lover of poetry can fail to come into contact with God's truth.

Now let us choose two only of the most famous orators.

Edmund Burke was a representative of English oratory, possibly one of the greatest philosophical statesmen that England has produced. It was his custom to read a chapter from the prophet Isaiah before each one of his speeches



in the House of Commons, that he might catch the fire of his spirit.

Webster from our own land will represent us. He said: "If there is aught of eloquence in me, it is because I learned the Scriptures at my mother's knee."

Every American is familiar with the frequent use of Scriptures by our political speakers.

The Bible has likewise made its way into the prose of English literature. The volume of literature about the Bible would in itself constitute no small library. At least 60,000 books have been written about the Bible.

Many of our best prose writers have been earnest students of the Book and this acquaintance has expressed itself through their books. It is recognized by all readers of such men as Macaulay, Hawthorne and Ruskin. But this is also true of modern fiction. Prof. Albert Cook counted eighteen Biblical allusions in one of Thomas Hardy's novels. Hall Cain said: "I think that I know my Bible as few literary men know it. There is no book in the world like it, and the finest novels ever written fall far short in interest of any of the stories it tells. Whatever strong situations I have in my book are not of my own creation, but are taken from the Bible. "The Deemster" is the story of the prodigal son. "The Bondsman" is the story of Esau

and Jacob. "The Scapegoat" is the story of Eli and his son. And "The Manxman" is the story of David and Uriah." We are happy in having this view from the inside.

I think that from this study at least three things are brought to our attention. First: It is absolutely essential to a broad education which includes an acquaintance with the literature of the English language, that one shall know the contents of the Bible. He is hampered on all sides by puzzling allusions if he is ignorant of the Book, and one of the marks of a poet's fine art is in his delicate and suggestive allusions. It is necessary to know the Bible to enter into sympathy with our best literature.

Second: We are confronted with evidences of the great debt which our literature owes to the Bible. We are indebted to the Scriptures for the finest and best in our literature.

Third: We marvel that God has so impregnated our literature with his Word, that the man who can not be persuaded to read that Word directly may yet be forced in his other reading to receive some of its blessed influences. How wondrous wise is our God and how marvelous is his love which causes him to pursue those who flee from him, even seeking to give them the light of life!

## FORTY STORIES WORTH READING

### THE OLDEST STORY BOOK.

Rev. Claude Allen McKay of Ottawa, Ill., has issued a leaflet, entitled "Forty Stories Worth Reading," the purpose of which is to familiarize children and adults with the contents of the Bible through an appeal to their love for stories. Mr. McKay, who is pastor of the Congregational Church in Ottawa, will be glad to furnish copies of his helpful leaflet to those who will write him, enclosing stamp.

When you have been sighing for another good collection of stories to read, why have you never thought of the Bible?

"What!" you say. "The Bible a story book?" Yes, indeed! The most interesting story book ever written.

Are you willing to be shown?

Then read:

1. The story of a big beginning that has no ending. Genesis 1.
2. The story of a carpenter who built for a rainy day. Genesis 7 and 8.
3. The story of an immigrant who made good. Genesis 12 and 13.
4. The story of the servant who was sent to find a wife for his master's son. Genesis 24.
5. The story of a boy who was sold by his brothers. Genesis 37.
6. The story of a man who looked pleasant when everything went wrong, of a man who looked sad when he was in trouble, and of a man who forgot his best friend. Genesis 40.
7. The story of a man who was taken from prison to live in a palace. Genesis 41.
8. The story of the meeting of a son with a father who for years had given him up for dead. Genesis 46.
9. The story of a little girl who watched by her brother's odd cradle; and of a mother who

was hired to take care of her own baby. Exodus 2.

10. The story of a bush which blazed with fire, and was not burned up. Exodus 3.

11. The story of a hard master who told his servants they must make bricks for him, and find their own material. Exodus 5.

12. The story of the order which changed a nation's calendar, and why it was given. Exodus 12.

13. The story of the first great lawyer and his ten greater laws. Exodus 20.

14. The story of the day when God told His people to get their Sunday provisions on Saturday. Exodus 16.

15. The story of how a rock furnished water to a multitude of thirsty travelers. Exodus 17.

16. The story of a calf made out of ear rings. Exodus 32.

17. The story of the first tent meeting, and how the tent was made. Exodus 26 and Exodus 33.

18. The story of ten cowards and two brave men. Numbers 13 and 14.

19. The story of the death of the man whom God buried. Deuteronomy 34.

20. The story of how a multitude crossed a sea (Exodus 14) and a river (Joshua 3) without boats, and did not get wet.

21. The story of a strange siege and a strange capture. Joshua 6.

22. The story of how an army of thirty-two thousand men was cut down to three hundred; and how these three hundred, with no weapon but pitchers and lamps and trumpets, defeated a vast army. Judges 7.

23. The story of the boy who heard God calling him. 1 Samuel 3.

24. The story of a farmer's son who was made a king. 1 Samuel 9 and 10.



25. The story of two men whose friendship has been talked about for thousands of years. 1 Samuel 19 and 20.

26. The story of a shepherd boy who became his nation's greatest king. 1 Samuel 16.

26. The story of the man who spared the life of his enemy who wanted to kill him. 1 Samuel 24 and 26.

28. The story of a cripple who was given a home for his father's sake. 2 Samuel 9.

29. The story of the building of a church without sound of hammer or ax or any tool of iron. 1 Kings 6.

30. The story of the king who would not listen to the counsel of those older and wiser than he, and so lost most of his kingdom. 1 Kings 12.

31. The story of the little captive maid who helped her sick master to find a cure. 2 Kings 5.

32. The story of the first Chest of Joash. 2 Kings 12.

33. The story of the man who couldn't be conquered by troubles. Job 1, 2 and 42.

34. The story of a girl who saved the lives of thousands. Esther 3 to 8.

35. The story that a million people know by heart. Psalm 23.

36. The story of the man who tried to get away from God by burning a part of the Bible. Jeremiah 36.

37. The story of three young men who refused to drink wine to please the king. Daniel 1.

38. The story of a king who ate grass, and lived with the beasts. Daniel 4.

39. The story of the young man who was forbidden to pray to God and what happened. Daniel 6.

40. The story of the preacher who was angry when his sermon led people to repent. Jonah 3 and 4.

## Vol. XVI

## THE EXPOSITOR

1914-15

We sometimes consider The Expositor and its readers as a large conference, larger than any half dozen of the largest conferences. We think of the editor making up the program, and intently listening to each speaker, to determine if he is holding the attention of the conference, and more, judging whether or not he is giving them something of practical help and value. It would not be so difficult to interest our readers, but to help them increase their efficiency, and help them make their work more benefit to their people—that is no small task.

If we were to crystallize our ideas for the coming year, we would say that The Expositor was going to help the readers, by special articles, to be better preachers and pastors, and secondly, we are going to help the pastors put their members to work. Did I hear you say that would make it easier for you? No, it is more difficult to get some one else to do work you are trained to do, for sometime at least, but it is your duty to multiply yourself and it is your duty to see that your members get sufficient exercise to digest the spiritual food you are giving them.

Charles S. MacFarland, General Secretary of the Federal Council of Churches, will give three addresses on the work of the ministers, followed by a strong address by Charles H. Parkhurst and Henry M. Cary and C. A. McKay.

Then there will be three articles on how the ministers and the members of churches of all denominations in a large city, combined on a personal work campaign, that produced excellent and permanent results. That will run through three issues.

We are securing the best men in the country to counsel, coach and inspire you in your work the coming year. If it is not the best year's work in your ministry, we are going to see that it isn't the fault of The Expositor.

We have an excellent article on Excavations and Discoveries in Bible Lands, and a series of studies on Finances in Church Work. Do you realize that combined the churches of America are much greater financially than the United States Steel Company, but our finances are not

as efficiently managed. In fact there is great waste. We will point out some of this waste.

Our Church Methods department will if possible increase in practical value, for our Editor, E. A. King, has accepted a position that will bring him in contact with hundreds of different churches, instead of the few in his own city.

Our other departments will be improved wherever possible. Remember our World Growing Better issue, worth a year's subscription in itself. It will be better than ever for this world war will be over then, and men will have time to consider righteousness and the claims of Christ upon them.

Some are predicting a World-wide Revival. It will be more than that—a turning of the world to Christ—the world's last great chance.

We renew a larger percentage of our readers than any other preacher's magazine. We could help another three thousand readers, and give you a still better magazine if we had them. Will you mention The Expositor to some brother minister?

A pastor who had read The Expositor for ten years ordered it sent to his son who was entering the ministry. The son's decision was a high tribute to the father. Are you the kind of a minister that will make your son wish to enter that field? And the father's order was a tribute to The Expositor which we appreciate.

Sincerely,

*Jm Barton*

### The Gospel of Peace.

I went some years ago to a section of Africa where they had never seen a white man. With my porters I suddenly came upon the village in which the natives were engaged in making mats. When they saw me they shouted: "It is war?" I held up my hands and shouted: "It is peace," "it is peace." The chief of the village responded: "Live and let live." The gospel of peace is destined to win its way in a world of war and blood shed.—Royal J. Dye.



# Neither Shall They Learn War Any More

Newell J. Elliot

The chimes in a near-by church tower were sending forth their strains of "Nearer My God To Thee," a solemn call to worship. Slowly I closed the magazine in which I had been reading the latest news from the trenches. I was sitting on the corridor of the hotel, facing a park which seemed a sample of God's beauty left to furnish a contrast to man's idea of constructive skill around it. It was a Sunday morning in Spring, a morning which poets and artists struggle to preserve with their master touches, and yet one which is offered in all its glory to him willing enough to be wide awake. The birds in the trees had early in the day begun their hymns of praise.

The war news was graphic, startling and horrible. My very muscles had grown tense as my emotions had responded to the sufferings described and to the destruction that was wasting at noontide the men of nations. A nightmare of helplessness held me in its grip as I lived the sensations of those brave men who were awaiting their sure release from "the glory" of this life. For a moment the chimes seemed out of harmony with my feelings so aroused by the war reports and pictures.

It is my custom to attend church services in the city in which the close of the week's travel finds me. I felt a sense of relief as I turned my steps toward the house of prayer for within her gates I would be free from all thoughts of war and its repulsive sights. My desire was truly religious. I wanted to hear and be helped by the simple story of God's love. As I approached the church, a beautiful and dignified expression of religion in stone, a melody sweeter than the song of birds met my ear. The voices of little children were changing a song into an anthem as they sang, "Jesus wants me for a sunbeam to shine for Him each day." Earth was meeting heaven, it was good to be there. I entered the church door just as the adult Sunday School, led by a strong orchestra, began the song, "Onward Christian Soldiers, Marching as to War." I stopped, the war stories I had just been reading flashed before my mind as a moving picture. The singing was enthusiastic, young men and boys, earth's noblest and strongest singing with a military spirit.

The beautiful stained window in the main auditorium, portraying, "Christ the Good Shepherd," revealed a clear, restful message of love, as the morning light displayed its glory. Soon the pipe organ began the prelude, and as the subdued strains continued I meditated. I asked myself if the Christian church has exalted the military spirit in her work as the ideal of activity and victory, while proclaiming peace on earth? Or does the church use the martial songs in their "dress parade" idea or is the aim to be the devastation wrought by war and its after effects? It is impossible to impart the spirit of courage and enthusiasm in church songs without using the "war cry" words? "Work for the night is coming," but work is monotonous and common-place. "Soldiers of

Christ arise and put your armour on," does this accomplish more? Have we really understood what using the war figure in song and verse means? Has the singing of martial songs in our churches dulled our finer sense of the horrible catastrophe of killing men wholesale or has it deepened our conception of the value of a human soul?

It was a "regular" service like thousands of others on the same day. The soloist sang with intelligent and sympathetic feeling, "The Plains of Peace." The pastor preached about the compassion of Christ while here among men. How he healed the sick in body and spirit, comforted the sorrowing, dealt gently with the wayward, rebuked the vain and selfish and led the way into paths of humility and love. The pastor anxious to impress upon his people the necessity to act for civic righteousness, closed with this story, "It is related of a general, a veteran of many campaigns, that on one occasion he found many of his men taking shelter behind the camels and saddles from the death dealing fire of the enemy. The general shouted, 'Is this the way men should fight? Stand out and face the shots of the enemy like men and the land is yours.'" He added saying, "When the sun has set upon the last battlefield and the roar of the cannon has ceased, may we be found among the conquering heroes."

From the temple of prayer the congregation passed out while the quick and stirring strains of the postlude, a "March Militaire," by Gounod, resounded. As I left the church my thoughts were still of war. The question came to me, is the minister justified in using in the pulpit the language of war any more than the language of the gambling room or race track? Are there not more appropriate ideals to stir to action than the figures of war? Are there not greater moral equivalents than war? Is not the supremacy of the mind and hand in channels of helpful service more like the Master? The surgeon, the civil engineer, the artist, the statesman, the author, are these not worthy of first place? Cannot heroism and patriotism and Christian activity be called forth without glorifying them in the barbaric splendor of war?

To be sure, St. Paul spoke of armour in the early days of Christianity. Should we not change our figures of speech to meet modern conditions? Let us put on the respirator" and sing also, "Onward, forward, stealthily, like a submarine."

One thought cheered me for it came clear and strong, that the Church of Christ will fulfill its entire mission in the redemption of humanity, not because of its flare of trumpets and its bearing of banners by battalions, but because of its bearing the message of Christlike sympathy in service and sacrifice for the awful sufferings of the people in the maelstrom of heredity, sinful environment and poverty.

Just as I entered the hotel door the automatic piano started to play the popular song, "I Didn't Raise My Boy To Be a Soldier."



# THE CHRISTIAN WARRIOR AND PRAYER

REV. JOHN HENRY JOWETT, D. D.

Text: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make the mystery of the gospel." Eph. 6:18, 19.

Why should the Christian warrior pray? He must pray as a suppliant for the robust health of his own spirit. Yes, but why should he pray for the maintenance of his own spiritual health? How is prayer related to a man's moral force? This is the relationship. A praying warrior receives into his soul the grace-energies of the eternal God. The power of grace is just the holy influence of the holy Godhead flowing into the needs of the soul and filling it with its own completeness. Now we do not pray in order to make God willing to impart this grace, but in order to fit ourselves to receive it. We do not pray to ingratiate God to good will, but to open our souls to his hospitality. We do not pray in order to create a friendly air, but to let it in; not to propitiate God, but to appropriate him. We do not pray to turn a reluctant God toward ourselves, but to turn our reluctant selves toward a ready and bountiful God.

It is imperative that we should lay hold of this teaching very firmly. It is of the utmost moment we should know what we are doing when we pray for the bracing and sanctifying energies of the Holy Spirit. Prayer, then, I say, is first and chiefly the establishment of communion with God. Praying is the clearing of the blocked roads which are crowded with all sorts of worldly hindrances. It is the preparing of the way of the Lord. When I turn to the Lord in prayer I open the doors and windows of my soul toward the heavenlies, and I open them for the reception of any gifts of grace which God's holy love may wish me to receive. My reverent thought and prayer perfects communion between my soul and God.

I am told there is electricity in my house. I am told that this mysterious, invisible electric spirit is waiting to be my minister and to serve me in a dozen different ways. I go into a room where the genius is said to be waiting and yet the room is held in darkness. Where is this friendless spirit? Where is the light which is one of its promised services? And then I am told that an action of mine, quite a simple one, is required, and that when the action has been performed the waiting spirit will reveal itself in radiant beams. And so I bring my will into play, and I push a button, and my action completes the circuit, and a subtle energy leaps into the carbon filaments and turns my darkness into light.

That is it! My action completes the circuit! And when I turn my will to pray, when I seek the holy, sanctifying power of God, my prayer completes the circuit between my soul and God, and I receive whatever the inexhaustible fountain of grace is always waiting to bestow. And so do I say that prayer is first of all and most of all the establishing of a vital communion between the soul and God.

Lord Tennyson—in what must have been a wonderful conversation on the subject of

prayer with Mr. Gladstone and Holman Hunt and James Addington Symonds—said that to him prayer was the opening of the sluice-gates between his soul and the waters of eternal life. It is worth while just to dwell upon Tennyson's figure for a moment. The figure may have been taken from a canal. You enter a lock and you are shut up within its prison. And then you open the sluice-gates and the water pours into your prison and lifts you up to the higher level, and your boat emerges again on a loftier plane of your journey.

Or the figure may have been taken from a miller's wheel. There is the miller and his mill. And the wheel is standing idle, or it is running but sluggishly and wearily at its work. And then the miller opens the sluice-gate, and the waiting waters rush along and leap upon the wheel and make it sing in the bounding rapidity of its work. Prayer, says Tennyson, is the opening of the sluice-gates and the water of life floods the sluggish affections, and freshens the drowsy sympathies and braces and speeds the will like the glorious rush of the stream upon the miller's wheel.

That, to me, is the dominant conception of prayer. Prayer opens the soul to God. Prayer opens the life to the workings of infinite grace. And now I see why the Christian soldier should be so urgently counseled to pray. Prayer keeps open his lines of communication. Prayer keeps him in touch with his base of supplies. Without prayer he is flanked and isolated by the world, the flesh, and the devil, and he will speedily give out in the dark and cloudy sky. "Men ought always to pray, and not to faint."

Now, if that is the reason why the Christian soldier should pray, we are faced with the second question as to when he should pray. And here is the answer of the veteran warrior Paul. "Praying always." Not at some time, but at all times! "Praying always." But can we do that? "Always?" But I am called upon to earn my daily bread. I have to face a hundred different problems. Every bit of gray matter in my brain is devoting its strength to the immediate task. Is it possible for us to think of two things at once? Can we be thinking out some absorbing question in business, and at the same time be praying to God? One thing is perfectly clear,—we cannot always be thinking of God. It is constitutionally impossible.

But now, while we cannot always be thinking of God, and speaking to God, we can always be mentally disposed toward him, so that whatever we are doing there can be a mental leaning or bias towards his most holy will. Let me show you what I mean. We must reverently dare to reason in this great matter as we reason in other relationships. Turn, then, for an illustration, to common gymnastics. In physical gymnastics there is no need for us to be always exercising, to be at it every moment of the waking day. The body does not need it; indeed, it would resent it, and rebel against it. But here is the healthy genius of gymnastic exercises. Regular exercises give the body a certain healthy pose, a certain vigor, an excellence of carriage, which the body retains between the exercises, when we are going about our accus-



tomed work. That is to say, conscious exercise makes unconscious habit. Our conscious exercises force the body into attitudes which persist as habits when we are doing something else. We can retain the pose of the gymnasium on the street, without thinking.

And so it is with spiritual exercises when they are as real as the exercises in the gymnasium. When a man prays, and prays as deliberately and purposely as he practices physical exercises, when he drills his soul as he drills his body, he gives his mind and soul a certain pose, a certain attitude, a certain stateliness and loftiness of carriage. He gives his soul a healthy bias toward God, and the soul retains the bias when he is no longer upon his knees. His soul carries itself Godward even when he is earning his daily bread. God can get at him any time and any where. The way is open, the communion is unbroken.

That is the vital logic of the matter. By the regular spiritual exercises we can subdue the soul to spiritual habit. Again and again throughout the day it is possible for us, by an upward glance, to confirm this habit; until it happens that the soul is always in the posture of prayer,—in business, in laughter, at home, or abroad, always in prayer,—and therefore, in every part of the wide and varied battle-ground of life, receiving the all-sufficient grace and love of God. "Praying always, with all prayer and supplication in the Spirit."

But the Christian soldier is not only a suppliant for his own spiritual health. He is much more than this. The apostle counsels him to be a suppliant for the health of the entire Christian army. "Praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." That is to say, the Christian soldier not only prays for the health of his own spirit, but for a healthy esprit de corps throughout the whole militant Church of Christ. It is his duty and privilege to be prayerfully jealous for all the saints, and for the spiritual equipment of all his fellow soldiers on the field.

Now this is a very wonderful privilege possessed by the disciple of Christ. To every believer there is entrusted the marvelous ministry of helping others to receive the energies of the Divine grace, and to strengthen them in the fierce combats of their own "evil day." For, brethren, the character of our evil days is very different. What makes an evil day for you may never trouble me, and what makes my day difficult and tempestuous may leave you perfectly serene. It is to be accounted for in many ways. The differences in our circumstances account, to some extent, for the differences in our evil days. The differences in our occupations create great differences in our daily warfare in the spirit. The differences in our temperaments make no two persons' battles quite alike. And yet, with all our differences, we are all called upon to stand in our own evil day, "and having done all, to stand." Peter's evil day would be very different from John's. Thomas' evil day would be very different from Nathanael's. Dorcas' evil day would be quite different from the evil days which gloomed upon Euodia and Syntyche. But—blessed be God!—by the holy ministry of prayer we can strength-

en one another to "stand in the evil day." We can help every soldier to keep his spiritual roads open and to prepare the way of the Lord. We are called upon to be sentinel suppliants on their behalf, "watching thereunto with all perseverance and supplication for all saints."

And this, just to finish it all, and by one example to show us how deep and wide is this ministry of supplication, the apostle Paul asks the young Ephesian soldiers to pray for him: "And for me, that utterance may be given unto me, that I may open my mouth boldly." Let us carefully note this, and let us observe its heartening significance. These young, immature Christians in Ephesus, trembling in their early faith, are asked to pray for the old warrior in Rome. He is now "an ambassador in bonds," held in captivity in imperial Rome, and the young soldiers in Ephesus are asked to be sentinel suppliants for the stricken soldier far away. And what does he want them to pray for? Listen to him again. "And for me, that utterance may be given unto me." Have you got the real inwardness of that appeal? A poor slave in Ephesus may, by his own prayer, anoint the lips of a great apostle with grace and power. What a vista of powerful possibility! Do all congregations realize that privilege and service concerning their ministers? "For me, that utterance may be given unto me." Do I realize that my prayers, obscure and nameless though I be, can give utterance to a Livingstone, a Moffatt, or a Chalmers? Do I realize that I can pour grace upon their lips? What a brave and splendid privilege! Am I using it? I cannot get out of my mind the vision of some poor slave in Ephesus pouring grace and truth upon the Apostle's lips in Rome, and I cannot get out of my imagination the surprise which awaited the slave in glory, when Paul asked him as a fellow-laborer, to share in carrying in the sheaves.

"And for me, that utterance may be given unto me, that I may open my mouth boldly." And can we do that for a man, and do it by prayer? Can one soldier give another soldier nerve, and can he do it by prayer? Can he chase away his fears, can he change timidity into pluck, can he transform a lamb into a lion? What a marvelous power has God given to me and thee! The unbounded privilege of it all! Some slave in Ephesus giving new boldness to Paul in Rome, and enabling Paul to take some new ground and conquer it for the Lord! And once again I say, to be called to share in the apostle's triumphs! If any one has prayed for me, your fellow soldier, that utterance and courage may be given unto me in this service, and if by my ministry some depressed and retreating soldier finds heart again, and takes up his fallen sword, and fights anew the good fight of faith, then that suppliant shall share my holy conquest in the Lord, and the joy of the Lord shall be his strength.

So once again, let us hear the apostle's counsel, and keep it in our hearts. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel."



# WANTED: HARVEST HANDS

REV. W. H. HOPKINS

Jesus said unto them: "My meat is to do the will of him that sent me, and to accomplish his work. Say not ye, there are yet four months, and then cometh the harvest? Behold I say unto you—lift up your eyes and look on the fields, that they are white already unto the harvest. John 4:34-35.

Some years ago, I was on a mission tour. It began in the mountains of Colorado; it continued through the mountains of Alabama and Georgia; it ended among the Cuban cigar-makers of West Tampa, Florida. All the way home one text was singing its way into my soul, it has been singing ever since:

"Say not ye, there are yet four months and then comes the harvest? Behold I say unto you—the fields are white already unto the harvest."

Again and again you have heard of the whitened harvest fields in India, where thousands are waiting to be baptised; in China, where a nation as it were, has been born in a day; in Korea, where they are walking twenty miles to a Bible class. The fields are white at the ends of the earth. Never in all this history of the centuries has there been such an opportunity as there is today in mission lands. Less than a generation ago, the church was praying for open doors; today we are not ready to enter the doors that are standing wide open. Sometimes you have heard of the whitened harvest fields in America, where we are building great commercial and industrial empires and where we are building the most marvelous cities the world has ever seen. The fields are white unto the harvest in America. The other day in Chicago, I found the students of the six Seminaries holding a meeting and after prayer, with a rare spirit of consecration, many of them were signing this pledge:

"It is my desire to enter the service of Christ in a neglected field under the American flag!"

There was as much of heroism, of faith and courage in that band of students as there is in other bands who are pledging themselves to go to the ends of the earth. Oftentimes, for the home missionary, there is less of material comfort, less of applause and more of hard work than there is for the foreign missionary. He is dedicating himself to the great work of making America Christian.

The fields are white in America; in a special sense they are white in the South of today; that section of the country which is building up more rapidly than any other part of our great land.

Think of these words as referring, not to the world, nor to America, but instead to that community in which you are living. Some one has said: "More unlikely words at a more unlikely time to a more unlikely people have never been spoken." Yet the marvelous thing about them is the truth they emphasize.

If it had been at the close, in place of the beginning of Jesus' ministry; if the words had been spoken in the Jews' country, rather than in a far-away, heathen village, with its low ideals and heathen people; if in that village they had been spoken to the best of the people,

rather than to an audience of harlots, we would say that they might be true, but the marvelous fact is, that at the very beginning of his ministry, with conditions at their worst, he is saying, "The fields are white unto the harvest." The disciples say, "Wait four months—wait until the work gets started and then there will be the harvest." His reply is, "Not four months, but now."

Just what the disciples are saying, is what we are saying nowadays. It is always four weeks or four months or four years or four something. The time is never right. He would emphasize the fact that the fields are always and everywhere white unto the harvest. To know how we are to engage in Christian work, study these incidents.

## I.

Jesus forgets himself and his own needs; he is tired, weary and footsore, uncomfortable, but he utterly forgets himself. He forgets that he is a Jew and she a Samaritan; that he is respectable and she an outcast. He forgets everything but her needs and his desire to help her in her needs. There is the great secret in Christian work. When we forget ourselves, our respectability, our culture, our social position, our everything, we are ready to reach the real needs of those about us. If that mission worker on the streets of New York had not forgotten himself, there would never have been a Jerry McCauley or a McCauley mission; if Jane Adams had thought of herself, there would never have been the angel of the tenements in Chicago; if Graham Taylor had thought of himself, there would never have been a Chicago Commons and a work transforming the city of Chicago. If David Livingstone and Wilfred Grenfell, and all the other heroes of the Christ, had thought of themselves, there would never have been a record to inspire and enthuse Christians in every land and clime. The successful Christian worker forgets himself.

## II.

He meets her on the plane of her needs. She is not desirous for and not interested in the things for which he stands; she simply wants a drink and nothing else. He meets her on the plane of her need. There is a lesson for us in these days. There is but little use of talking about prayer meetings or church services to a good many people; they are not interested. In some way we must meet them on the plane of their needs. It may be by sympathizing with them in the hour of sorrow or bereavement; it may be by reaching the other needs of their lives. You ask how? Sometimes by merely reaching out to the homesickness which takes possession of so many in our American life of today. Have you never been homesick? If you have not, I doubt if you really know what home means. With all the moving throng in America there are thousands who are literally dying of homesickness. The other day I called in a home; two years before a young bride had started housekeeping; they had spent all they could on their little home and its furnishings. Shortly after her arrival she began to look for company; each morning the home was put in order



and then in the afternoon she sat waiting for some one to ring the door-bell. She had waited for two whole years, and I was the first caller in the home, and when she told about it the tears came. All around about that home there stood the churches and each church wondering why it was not getting the people. If only they had met this woman on the plane of her need, she would have gone to any church, which would have ended her homesickness.

The other day the newspapers told the story of a young doctor who attempted suicide in the Terminal Station of this city. In the hospital they found that he could talk in four languages; that he could recite poetry by the hour. When he was asked why it was that he was tired of living, he recited those dreary lines of Kipling:

"The days are sick and cold,  
The skies are gray and old,  
And the twice-breathed air grows damp,  
And I would sell my tired soul,  
For the buckling beam's sea roll  
Of a black Bilboa tramp."

When they asked him again, he said that it was because he had neither a home nor a friend. Thousands of men go to their ruin in all of our cities because there is no touch of home. And thousands of young women in cold, dormitory rooms go to ruin for want of a home or a home touch.

The church will never reach the people until it begins to think of reaching them on the plane of their needs. There are country churches slowly dying, waiting for some young man to interest them in good roads or better farming, and in that way meet their needs. There are in every parish homes in which there is a real and live boy problem. The pastor who, with a boy scout campaign or a corn club, begins to reach the boys on the plane of their needs will soon find that his old dying church has taken on new life.

### III.

While Jesus meets her on the plane of her needs, he does not let her remain there. He leads her from the water she is seeking to the water of life she is not seeking. Here again is a great lesson for the church to learn. We are to meet people on the plane of their needs, but we are not to leave them there. We are to lift them to a higher plane. The church social often misses its goal because it is a mere social and has no higher aim. A church can do almost anything in its effort to meet people's needs, provided it remembers that on beyond there are deeper needs.

We must never forget that man belongs to an eternal age. While we strive to make a heaven on earth, we must not, for a single moment, forget that men are preparing for a heaven that is on beyond. There is an eternal destiny for every man.

What can the church do? There is almost nothing that the church cannot do legitimately, if only there is on beyond this higher aim. For those churches which begin this larger program of meeting the real needs of men and women there is ever the danger of forgetting the higher needs of the soul. In the last analysis, men and women need Jesus Christ. Give them church suppers, old home weeks, boy scout campaigns, girls' fire-light clubs—give them anything, but do not fail to give them Je-

sus Christ. The way of approach may vary. The end must always be the same. It will be if you keep the love and compassion of Jesus Christ in your own soul.

Jesus touches the sore spot in her life. No sooner is the woman aroused and desiring the water of life than he puts his finger on the thing that has been wrong. "Go call thy husband." "I have no husband." Jesus sees the wrong in her life and makes her see that before there can be anything good, the wrong must be righted. He is ever putting his finger on the sore spot in our lives. It is not so often the open sin as it is the wrong-doing; the sensitiveness; the tendency to gossip; the failure to live at our best; the love of praise; some little thing which stands in the way of our doing our best work. He puts his finger upon the sore spot, and when she is ready to seek for a new blessing, he commissions her for the new work. He sends her out as an evangelist for the whole community. Then a marvelous thing happens. That woman, without prestige, without influence, without friends, without anything, brings a whole community to Jesus Christ. I never read those words without feeling something of the thrill there is in them. You, with your influence and prestige and friends, and most of you have not brought a single soul to Christ.

Fields white unto the harvest? They are always white when given the Master's love and the Master's compassion.

Three or four years ago I spent a Sunday with an old, dead church. It was the only church in the little town; they had all the machinery of the church and the Sunday School, the Ladies' Aid Societies and all the regular meetings. The one thing they lacked was converts. For years not a single convert had been added to the church. I said the best word I could to them and the next morning went down to the depot to take the train. It was two hours late. Standing beside the depot there was a pumping station and a man pumping water for the engine. He told me that he was not a Christian; that the church was full of hypocrites and that he had no use for them. I said the best word I could to him and seemingly made no impression. Some weeks later, he went home one night to find his little girl lying on her bed and the doctor saying—there is no hope. Night after night he watched, and then, one morning just before the dawn, the little thing flew away and he was left in his sorrow and his tears. As he paced up and down in his room, he recalled his own Sunday School days and one of the old texts he learned in Sunday School. He dropped on his knees and prayed for cleansing that he might be prepared to go and meet his own little one who had gone on before, and then something happened. In the next two weeks he had buttonholed every man in the village and had with him a talk about the Christ.

The pastor, who had resigned, wrote into the office saying, "I cannot leave. There is a revival on my hands." The field was white unto the harvest; all that was needed was a man with the Christ love in his heart. A man on fire for his Master.

The other day, on the railroad train, I passed through that little town. Standing on the hill,

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# Glory of the Church of the Thessalonians

Rev. Wallace Wood, D. D.

Text: "From you sounded out the Word of the Lord." 1 Thess. 1:8.

As far as we can learn, this epistle was the first of all of Paul's inspired writings; prepared, perhaps, while he was preaching at Corinth, or, as some think, while he was waiting at Athens.

Thessalonica was a city of first importance in ancient Greece. It is situated on the Gulf of Saloniki and in the province of Macedonia. Before Constantinople was founded, Thessalonica was the center of the largest trade in that part of the country, and for a long time it was the capital of the later Greek empire. In the year 315 B. C. the city, which was then called Thermae, on account of the hot springs near by, was captured by Cassander, king of Macedon, and rebuilt and called Thessalonica, in honor of the king's wife. It now belongs to the Turkish empire and has a population of 150,000, and is the center of great commercial activity.

In his second missionary journey, Paul and his companions stopped at Thessalonica and remained about three weeks, preaching the gospel, and either then or soon after there was a Christian church organized in the city. There is one important circumstance connected with Paul's visit to this city. In Acts 17:8, Luke uses the Greek word "Politarchas," rulers. This word, it is said, is not found in any ancient literature, yet travelers have found it carved on the arch of the Varder gate of the city. This circumstance shows the accuracy of Luke's observation. After leaving Thessalonica Paul and his companions visited several other cities of the province; then Paul, stopping a short time in Athens, went on to Corinth, where he is supposed to have written this epistle.

"From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad." The emphasis is on the first part of the sentence, "From you sounded out the word of the Lord."

1. First: The gospel of the Lord Jesus Christ is a series of facts that rest upon the very best of evidence, evidence that has been so well attested as to be beyond the shadow of a reasonable doubt. There are no other facts of history that are any better supported by evidence than the facts concerning the birth, death, life and resurrection of Jesus Christ. And the witnesses were men that chose to die rather than deny the facts of his life and resurrection, of which they were eye witnesses. These facts of the life, death, and resurrection of Jesus Christ, and his power to forgive sins, form the basis of the word of the gospel. This word was sounded out, was published by the Thessalonian church, not only throughout the city, but through all Macedon, and history informs us that the provinces of Slavonia and Bulgaria received the gospel from the disciples of Christ sent out by the church of Thessalonica. Thus Paul's words, "From you sounded out the Word of the Lord," became a prophecy.

In the fifth verse the apostle says, "For our gospel came to you not in word only, but also

in power." Then the gospel of Jesus Christ is not only a recital of facts, but,

II. Second: It is a power. It was and is a recital of historical facts that must be made known to the world; but this is not all, it is a power. This power is felt and shown in the lives of the individuals. The believers in Christ renounced sin, gave up paganism, turned from their immoral practices, became honest, truthful, peaceful, kind, forgiving; and everywhere the power of their changed lives was felt. Christianity is not merely beauty, it is divine power. It is not simply having beautiful thoughts and expressing them in beautiful words, Christianity is divine living. The heathen poets and philosophers wrote some beautiful things, but none of these had any power to purify the heart. The golden calf that Aaron made was no doubt beautiful, but it caused the children of Israel to sin, and if they had not been so intent in looking at the calf and admiring its beauty, they might have been able to see their own nakedness. The idealistic philosophy is very pretty in theory, but it is not true, and denies some of the plainest facts of Scripture, history and common sense, and reduces Jehovah to a mere idea, and consigns some of the most important books of the Bible to the realms of the myths.

The power of the gospel is felt in every place where it is proclaimed. It has sanctified marriage; purified and blessed the home; given the world a better citizenship; protected life and the rights of property; has built homes for defenceless orphans, and asylums for the unfortunates; has righted many of the wrongs of the world.

III. Third: The life. Christianity is not only the word of the gospel, the series of historical facts, not only divine power displayed in a sanctified life, it is the life itself. Jesus said, "I am the way, the truth and the life." No prophet, preacher, reformer, can rise higher than his own personal life. A right life is far superior to scholarship, eloquence, musical talent or poetical genius. A sanctified life is the source of all true eloquence. What you are is spoken louder and is heard farther than what you say. Before you are a preacher you must be a man with the right kind of a life. Before you can proclaim the word of the gospel with power your life must be purified by the Holy Spirit. There is an eloquence in a godly life. A godly life is full of majesty and power. The word of the Lord is sounded out far and wide from the Thessalonica church, because the church was alive, and every member was alive.

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there is a beautiful new church, the result of that man's labor. Fields white unto the harvest; the fields are always white when a harvester with the Master's compassion is found. Never has there been such a day for Christian service. Say not ye four months and then the harvest. You have said it long enough. Lift up your eyes unto the fields white already to the harvest.



## THE KHAMMURABI CODE AND THE CRITICS.

The large inscribed monument on the right of the doorway in the Babylonian room of the British Museum is a cast of the Celebrated Code of Laws of Khammurabi or Hammurabi. He is supposed to be identical with the Amraphel, king of Shinar, mentioned in Genesis fourteen. The twenty-eight columns of text contain a very remarkable series of laws, and the fact that such a wise code should have existed in the time of Abraham has been urged as a proof that the Mosaic law was not a revelation from God, but a copy from Babylon.

As we have already noticed, there is clear evidence from God's words concerning Abraham, that he had already received a "charge," "commandments," "statutes," and "laws." How God gave these laws to him we do not know, but on the upper part of this cast, Khammurabi is represented "in the traditional attitude of worship, in the act of receiving them from the sun-god, who is seated on a mountain;" and it may be that there is here a much corrupted record of a real fact.

Khammurabi's code seems to explain several of the customs of the patriarchs, such as Sarah giving Hagar to Abraham, Rachel giving Bilhah to Jacob, because they were childless. A provision covering this is in the code. There are also laws concerning the adoption of a slave, thus making him a freeman and the heir of his adopted father, reminding us of Abraham's reference to Eliezer. There are many laws against theft of any kind, a death penalty being attached to robbery from the palace. This reminds us of the supposed theft of Joseph's cup, and explains the fear of his brethren. The customs represented in Genesis twenty-four where Abraham seeks a wife for his son, the giving of gifts, etc., are all in keeping with the code. Another law illustrates the adoption of Ephraim and Manasseh by their grandfather, Jacob.

Before this code of Khammurabi was found, the critics had been saying that the book of Deuteronomy was written in the days of Josiah, and the other books of Moses subsequently. This discovery undermined the very foundations of "the critical hypothesis." But instead of repenting of their error and folly, the critics turned round, and, with amazing effrontery, declared that the Mosaic code was borrowed from Babylon. This is a most reasonable conclusion on the part of those who regard the Mosaic law as a purely human code. But here the critic is "hoist with his own petard." For if the Mosaic law were based on the Khammurabi code, it could not have been framed in the days of Josiah long ages after Khammurabi had been forgotten.

This Khammurabi discovery is one of many that led Professor Sayce to declare that "the answer of archaeology to the theories of modern 'criticism' is complete; the law preceded the prophets, and did not follow them."

But even this is not all. It is a canon of "criticism" with these men that no biblical statement is ever to be accepted unless confirmed by some pagan authority; Genesis fourteen was therefore dismissed as a fable on account of its naming Amraphel as a king of Babylon. But Amraphel is only another form

of the name of Khammurabi, who now stands out as one of the great historical characters of the past.—Ada R. Habershon in "The Bible and the British Museum."

## THE WORLD AFTER THE WAR.

Hon. J. A. Mac Donald, Toronto, Ont.

The world after the war shall have to face again its agelong social problem. The problem remains of living together and working together, the warring classes in a common industrial order, the warring nations in a common world.

What are the alternatives which confront us? If it is not to be what Mr. Asquith calls a real partnership what shall it be? Shall the spirit be the Christ Spirit of social love and co-operation or the devil spirit of hate and cut-throat competition? One thing is certain. Not again in this generation, not again in this century shall the world deceive itself with the self contradiction called "armed peace." That fallacy at least has had its day. Armed peace has proved inevitable war. But if not Christ then whom? If not Christianity then what? The only alternatives are Christ and Caesarism. Caesarism the world has tried again and again. In ancient Rome the experiment was tried and the empire fell. In Napoleonic France the experiment was tried and the empire fell. Would it save if Corsica were to triumph over Galilee? Extending along the border between United States and Canada there is four thousand miles of disarmament. Would it prove a blessing if you could substitute for this condition a line of frowning forts with here and there a bloody battlefield? Is an armed peace a success in Europe today? Let the world answer.

If Baal be God serve him; the only alternative is Jehovah. If Caesar be God serve him; the only alternative is Christ. If Christian brotherhood is worth while work for it; its only alternative is strife and social war. If what the war lords call Utopia is good, fight for it; its only alternative is hell—I choose Utopia and not hell.

## Obedience to Christ.

There is a story of a great army that was crossing a bridge. The steady tramp of the soldiers caused the bridge to sway. The general commanded the soldiers to break up. They were as quickly responsive as if they had been ordered to charge. Whatever Jesus says to us let us do it.—O. T. Deever.

## Lower Than Beasts.

In San Jose, Cal., in a civic parade there was a representative of a drunkard with the legend, "I drink booze." There followed a magnificent horse bearing the legend: "I drink only water." Then there followed a banner bearing the device: "Why don't some men have horse sense?"—D. A. Poling.

## Drink Unmans and Paralyzes.

In San Francisco seven men besotted and bestial sat around a pier and saw a boy fall into the water. Not one of the seven made an effort to save the boy and he drowned. When character goes all manliness and heroism go with it.—Paul Brown.



# THE INWARD CONVICTION OF FAITH

REV. JOHN TIMOTHY STONE, D. D.

Text: "Father, I thank Thee that thou hast heard me, and I knew that thou hearest me always." John 11:41.

We do not believe as we ought to believe. We have a certain professional belief which is most natural and expected. We have a certain personal belief which is the result of our own experience and of our own individual study of God's Word. But seldom do we find among God's followers men who have gained this inward conviction of faith as John had it through the testimony of Christ himself, or as Paul or Peter had it.

There is something about this Lazarus scene (text) that seems unlike the Master until we study it more deeply. Even then at times we have thought and wondered why it was so. We put ourselves in that attitude as we seek to gain the proper introduction to our subject, and we naturally ask the question, why did it have to happen? What are the real meanings of Christ in the interpretation of this event?

I. First, it must bring to our hearts this fact, that there is a permanent sense of God, an interpretation of God, in all events of human life.

There are so many people who cannot understand, and ask why, and how. You know the closing line of the hymn, "Do not ask Him when or how, only bow." But they seem to lack devotion, and scientific interpretation of the thought to blindly bow before God and say, "He knows, and incidentally all the events of our life are related to him." We must realize that there is no real devotion, and can be none until you and I are absolutely submissive to the will of God. You cannot interpret the life of another if you are out of touch with that life. There are some good people in this world who want to run ahead of the Lord, they are not willing to wait patiently and allow God to work out his plan in their lives. It is a very difficult thing to realize that God sometimes wishes us to wait. A man may have a holy purpose and yet be out of harmony with the Spirit of God who says, "Let patience have her perfect work, that ye may be perfect and entire wanting nothing." It is not for us to say whether that man should work out his plan or not. It is a very difficult and dangerous thing to thwart a man, it is better to leave it to God who can reveal to him the error of his ways. But it is a dangerous thing to let our will—no matter if our will is good will—clash with the will of God, and replace, or overstep the purpose of God in the incidental things of our lives. If there is one thing about the Almighty that impresses us it is the wonderful patience of our God. We are not patient with one another as God is patient with us. It is the hardest of virtues, it would seem, to learn, but God has that patience, and he is working out his plan, and we must have this confidence in God which is based upon doing the will of God.

Our subject is revealed in almost every Bible character and used specially in the New Testament. Naturally we turn to John who is recording these words of Christ. And John says he was subject to the will of God, and John seems to select the references and very quotations from Christ which bring out the fact of Christ's

doing the Father's will. There was Lazarus in the grave, only his human frame, and that within the tomb, and it has been within that tomb until the physical was beginning to disembody itself; and still Christ looked at that tomb and said, O Father, thou hast already answered my prayer. Thou hast given me the petition. He knew before Lazarus came forth that Lazarus was raised in the power of his own faith. And so we find he emphasizes this truth—the inward power of God.

Paul had this power to a remarkable degree. Paul was always using the first personal pronoun and still writers do not accuse Paul of being an egoist. Some accused him of being a man of profound humility. But he was always using the personal pronoun. "I know whom I have believed." "I am persuaded that he is able to keep that which I have committed unto him against that day." "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." "God forbid that I should glory save in the cross of our Lord Jesus Christ." "I have fought a good fight, I have finished the course, I have kept the faith."

All the way through it is the personal pronoun, but he is simply manifesting his own belief and Christ is manifesting to him his will in order that he may do his will. When he was arrested on that highway the first question he asked was, "Lord, who art thou?" And the next question was, "Lord, what wilt thou have me to do?" He had a philosophy, but it was not a philosophy of theory, it was a philosophy of service. It was an expression of his own heart in trying to know what God's will was, and then to do that will. He had no purpose, he had no desire, it was first to know, then to do the will of God. In our lives we plan, and pray—and then fall on our knees and say, O God, help me to do this thing. How do you know it is what God wants you to do?

O God, show me thy will and let me work it out with thee.

II. Another thought grows out of this, if you have this conviction you will believe in other people. We ought to kill irreligious gossip. If some poor fellow has fallen by the wayside, that should not influence my faith in God nor my faith in humanity. What the world needs is belief in humanity. Mark you, if you believe in others, you are going to help them. If a man realizes that you doubt him you have probably lost him.

How I remember an incident in a former parish where in a rescue mission a poor woman was converted. The papers said, yes she had been converted, and then said she had been arrested sixty times! And they ridiculed it in headlines. Do you know what one of our women did? She was one of those queenly women who had blended in her character all that was beautiful. The automobile had not come in as it has now but she telephoned to her liveryman and said, "Charles I am rising a little earlier tomorrow morning, have the carriage at the door before eight o'clock." Dressed properly



in quietness and dignity she met the carriage. Before she left she had telephoned to the florist and had said, "Send me a bunch of lilies-of-the-valley and put just a touch of green among them and do them up as nicely as you can, and put a bit of ribbon on them." She then rode down to the station where "old Mag" was leaving for a sanitorium with one of the city missionaries. Just five minutes before the train left she went up to poor old Mag and pinned that bunch of lilies-of-the-valley on to her shirt waist and kissed her on the cheek. And poor old Mag went all to pieces. She said, "I have been locked up and kicked, but I have never had a woman kiss me before." And her friend said as she bade her good-bye, "Margaret, you have a splendid chance, and your life can be just as pure as these lilies-of-the-valley."

The other day one of our respected citizens and former member of our school board died. At the funeral service when I saw those hundreds of men who were to follow his remains to the burial place, bowing in earnest sympathy it impressed me. I do not believe in eulogizing, although I have no criticism of the man who does. Somehow I think the words of Scripture at a funeral service speaks more than a thousand eulogies. But when I looked at these hundreds of men representing every phase of life in our city, I thought if this man could speak, and say nothing about himself but just stand before them, his life would just live out again that thirteenth chapter of First Corinthians: "Love suffereth long and is kind; love envieth not," etc.

So I just quoted those lines. A man came up to me at the close of the service and said, "Do you know, this man was the first man who ever made me believe in myself."

That is the kind of love we need, a love that inspires confidence, a love that gives us power to believe in others.

III. This leads to another thought; it is this inward conviction of faith that gives us power to do things. It is a tremendous world in which we are living, but the estimate of the world is seen in what we can do? I know well enough how they compared the cities years ago! and if you came from Boston they asked you, how much you knew; if you came from New York, how much you had; if you came from Philadelphia they would ask you who your grandfather was; if you came from Chicago they would ask what can you do, and and if came from Baltimore they would ask you around to dinner. In a way these characteristics are more or less true of these cities. But after all the whole world asks this great question, What can the Christian do? And faith is answering. Frank Hoskins over in Syria is doing as much in translating the Word of God as Mueller did in Bristol, though it is a different kind of work. We are all impressed by how much men who believe in this sort of thing are accomplishing. It may be a Moody carrying on the work his father started at Northfield and Mt. Hermon. It may be a Dr. Dunlap in Siam or a Dr. Coan in Persia. It may be James Rodgers in the Philippines, or Dr. Lucas at Allahabad, or such a one as Roswell Bates was in New York. These men have done these things because they have that faith which has made much possible.

The other day I was at Occidental College in

California, where they are doing a work which I believe will be one of the greatest works on the southern Pacific coast. Among the people who gathered to attend the function of dedicating the newly erected buildings was a little man who called Dr. Baer down from the platform and whispered something in his ear. When Dr. Baer came back he whispered to me, "Our prayers are answered already!" Then he got up and announced that one man had promised one-third of \$500,000 for the work which was needed. They believed. They said, "Father, thou hast."

It is a belief that if God is willing to pay the price of these results, we ought to be willing to pay the price. He was willing to pay that tremendous price of human suffering. And he was willing to let his friends suffer. That is harder than suffering yourself. When you have just to wait and see other people suffer, and you cannot do a single thing to relieve them, that is hard. And Christ was willing to pay that price. He had a great conviction and it was with him all the time.

There is a beautiful illustration in the story of two girls, one of whom was dying of pneumonia in a tenement in Cleveland. An artist occupied the upper floor on the other side of an adjoining building. He had never been a success in life and was living in poverty. The doctor said to the sister of the girl who was ill, "She cannot live unless something keeps her quiet till the crisis has passed." And the poor girl in her half delirium was looking out that window, and began to count, "twelve, eleven, ten, nine, eight," and her companion saw that the leaves from the ivy vine on the wall were falling, and the girl tossed her head, still feverish, and said, "When the last ivy leaf goes I will go too." Two days later the doctor said, "The crisis is passed; we will save her."

The storm had come and blown the ivy leaves, but the last ivy leaf had stayed. When they went up stairs in the next apartment they found the old artist with his body and clothes frozen together as he lay near the window. He was dead. He had spent the night painting that ivy leaf on the wall. Was that not his masterpiece? Jesus Christ paid the price.

Have you read the legend of St. Giles, how the prince wandered from the castle and was nourished by a friendly doe in the forest. One day the king, when hunting, drew a bow to shoot the doe, but the prince thrust out his hand and the arrow went through his hand and saved the doe. That is only a legend, but to think that God was willing to pay the price for us as individuals! He paid it for the apostles and the disciples, and what right have we to have anything but their great evangel and great message, to send our lives out and give our lives for him who has been willing to pay such a price. This makes it possible for you and me to say, O God, thou hast given it to me, I know that my request is answered.

IV. The tomb was not the tomb of the death of Christ (and this is my closing thought), it was the tomb of life, because that tomb just meant that leadership and strength and power came as the result of a complete surrender. This is the thought of the total submission of the individual life to Jesus Christ.



And now I want to give you an illustration to show this right out of an experience of the last few weeks. I was at Duluth, speaking to the men of that city. When there I again met Frank Higgins, the Sky-Pilot, who had met with a railroad accident a few weeks before. He called me aside and said, "I don't want you to say anything about it, but I am going down to Rochester to be operated on tomorrow." As we waited at the station poor Higgins could not stand up nor could he lie down, but had to sit in a peculiar way, he suffered so much from pain. There was also a man with us named Sononberger. He is a wonderful character; he had been in one hundred and twenty-six prize-fights and never lost one of them. He is one of those men who immediately attract you. He had been converted by Higgins and was working for him among the lumbermen. He had come down to the station with us. Touching Higgins on the shoulder he said, "Chief—he called him chief—you know old Sononberger. I am going over to the house and will wait right alongside the telephone. You know my good old left (pointing to his left arm), everything in it is yours, Chief. They may need a little bone down there. And the old right is yours, and everything in this old body is yours, and I am waiting at the telephone to give you anything that you want. I'll fly to you." And a man who had been reading a newspaper on the other side of the car let his paper fall and looked up with tears in his eyes as Sononberger turned and walked away.

Men and women, that is the kind of submission to the will of God that we want. I do not care what people are saying about this or that passage, or how they say this truth should be interpreted, or that. I want to live it, and give it, and see it, and be it in such a way with my heart and my will so submissive to God that I can say, Here is my life, and Father, I know that thou hast given me, because it is the conviction of my soul and my life. And, oh, that is what the world wants, and if you have such faith within, men will believe in you. They will know, as Christ said, that you have seen him.

### INTERIOR FURNISHINGS.

Those who are building or planning to build should write for the new catalog just issued by The American Seating Co. This book was edited and arranged according to the various inquiries received by them, and is designed to instruct the layman and preacher who are placed on building committees to enable them to familiarize themselves with the different phases entering into the construction of church furniture, and is a text book on this subject. Write the Advertising Dept., American Seating Co., 14 E. Jackson Blvd., Chicago, Ill., for catalog No. 32, and mention The Expositor.

### UNUSUAL

Fine music and fine poultry were two things of which little Ella's father was very fond. Recently he bought a talking-machine, and among other records was one of a very brilliant aria by a great soprano. The baby listened closely to the runs of the bewildered music until the singer struck some high arpeggios and trills at the close, when she exclaimed: "Daddy, listen! She's laid an egg!"—Ladies' Home Journal.

### WHAT TRAINING WILL DO.

A traveler visiting a large factory made a bet with the manager that he would pick out all the married men among the employees. Accordingly, he stationed himself at the door as they came back from dinner, and mentioned all those whom he believed to be married, and in almost every case he was right. "How do you do it?" asked the manager in amazement. "Oh, it's quite simple," said the traveler, "quite simple, The married men all wipe their feet on the mat; the single men don't."—Argonaut.

Inquiring Son—Papa, what is reason?

Fond Parent—Reason, my son, is that which enables a man to determine what is right.

"And what is instinct?"

"Instinct is that which tells a woman she is right, whether she is or not."—London Spare Moments.

### HE QUALIFIED.

"Tommy Atkins" pleaded exemption from church parade on the ground that he was an agnostic. The sergeant-major assumed an expression of innocent interest.

"Don't you believe in the Ten Commandments?" he mildly asked the bold freethinker.

"Not one, sir," was the reply.

"What! Not the rule about keeping the Sabbath?"

"No, sir."

"Ah, well, you're the very man I've been looking for to scrub out the canteen."—Tid-Bits.

### HOW A BOY WON A PLACE.

Some boys never get a job because they do not go after it in the right way. Here is the way one boy got a position. Walking into the office. "Do you want a boy?" he asked of the magnate of the office, standing before him cap in hand. "Nobody wants a boy," replied the magnate. "Do you need a boy?" asked the applicant, no wise abashed. "Nobody needs a boy." The boy would not give up. "Well, say, Mister," he inquired, "do you have to have a boy?" The magnate collapsed. "I am very sorry to say we do," he said, "and I guess you're about what we 'have to have.'"

### SPENDING HIS EARNINGS.

Dr. Conwell, the great lecturer, is 73 years old and he has now 209 lecture dates ahead. He gets big prices for his lectures, and makes lots of money, but he spends it all for the benefit of others. Speaking of those 209 lecture dates, he says they will enable him to help 209 young men through college. That is the way he uses his surplus—building living monuments to grace the future with service to men. He is not spending his money on a lot of nick-nack reforms and dinkey statuary to attract the gaze and applause of the passing crowd. He is adorning eternity with happy works. It is the best way to spend a fortune—make men and women with it, to stand up for good will, honor, purity and righteousness, while the benefactor is mouldering under the sod. His spirit will be elsewhere looking on with satisfaction and joy.—Ohio State Journal.



# THE JEWELLED SETTING

## A Funeral Sermon by Rev. Mary L. Moreland

### Pastor Congregational Church, Mazon, Ill.

"Precious in the sight of Jehovah is the death of his saints." Psa. 116:15.

This psalm teaches a lesson on thanksgiving for deliverance from death. Not only does the writer experience deliverance from rashness of speech, and from misjudgment of thought, but his soul is delivered from sin, and a consciousness of the forgiveness of Jehovah fills his whole life. In a spirit of humility and love unto Jehovah he confesses his deliverance, vowing thankofferings unto the Most High. In the sanctuary in the presence of all the people he pays his vows, in the courts of Jehovah—"In the midst of thee, O Jerusalem." Then he cries, "Praise ye, Jehovah."

The psalmist sees beyond the present deliverance—he sees even the promise of God to care for his soul, for Jehovah cared for that when passing out of the earthly temple into the beyond. When that separation of body and soul should occur he would be precious in the sight of Jehovah.

So we find in the very midst of this psalm this gem thought—Precious in the sight of Jehovah is the death of God's own saints. From these two lines come five strong words. First, precious; second, sight; third, Jehovah; fourth, death; and fifth, saint. What wealth of meaning! How they shine out of the text! Doubt and fear and suspicion all gone out of the heart of one who out of his soul makes this humble acknowledgment concerning Jehovah his deliverer. Living or dying, he has no further doubt of his deliverer. In Jehovah is his confidence and safety. With a true spirit of humility and willingness of heart he is ready for service unto the Most High.

People look with fear upon death. I know of no verse in the Scripture which relieves the soul more fully of fear than this. Look for one moment at these five words. "Precious." Parents will realize the meaning of this word precious. Many a time fond parents have pressed a child to their hearts crying, "My precious child! how I love you." Parents have often given their lives for their children. What love has been daily exercised on their part! Jehovah loves us. He poured out on the altar of sacrifice the life of his Son, sent unto the death of the cross. How precious! Unto those who have come into his thought and plan of salvation he cries out, "Precious!" He cries for us—"I have loved you with an everlasting love." O, ye who are born of his spirit feel in your hearts today his matchless love! You are precious to him; your death will be; your life daily is. Your death will bring you into his presence where you will behold him in fulness. "Precious in his sight!" We often talk of our vision of God. Ah! today get the vision Jehovah has of us. He sees and knows your little life. He knows the heart's struggles. Even your passing away is to be in his mind. There will be great rejoicing when you are ushered in into the presence of the Holy One.

With such a text one need not fear. Death has no power over us. Cold and cruel as it

seems sometimes to the saint, his death will be precious to Jehovah. The earthly tabernacle, this tenement, becomes in time too weak for the soul life. The best part of man, his faculties, all that goes to make up the inner consciousness of living—all flee this poor building that becomes dilapidated through toil and sickness. This poor old body will be exchanged for a spiritual house. The angel of Jehovah will come to loosen every bond of earth. What a delight to step into another and grander life!

In the spring time the bulb of the flower bursts forth out of the hardened earth into a thing of beauty. The blossoms of spring have fought their way into a life of sweetness. Out of this sinful life, through God's most wonderful grace, the Christian steps forth, a saint of God, into the glorious liberty of Christ, conscious that he is one day to break every bond of earth for the city of God. His death is thus precious to God.

Recently when I looked upon the face of one whose soul had gone away, leaving the tenement house thus deserted, the thought came to me, while gazing upon the face that had taken on a most restful look, where only a few days before there had been deep traces of suffering, "Surely, the soul as it left the body must have turned back and touched its old body with a wand of heaven." What else could have so changed the features of that face?

That word saint means more than some think or understand. The dictionary tells us it means—"A person sanctified; a person eminent for piety, a godly life, or a holy person. Again—"An angel, or one canonized by a certain body of believers for great piety." Shall we not give a true meaning to this word and seek to so canonize the thought of saintship that we shall be seekers of the holiest thought of the Christian life to which we are called, and thus truly meet the requirement of the Christ concerning his disciples—to follow him? Who would not be a saint when death shall come and thus be worthy through Christ to be precious in the sight of Jehovah?

Strong words indeed. Let their significance sink deep within our hearts. Let us so truly keep step with our Christ that, at the passing out, Jehovah will know us among his saints and own us as his. Then we shall walk in white with him in the beautiful city and we shall know him as he is.

#### Devotion of Heathen.

It comes to us almost as a shock to learn that the largest Presbyterian church in the world is among the converted cannibals of West Africa.

A young girl in India was to be married. A few days before her marriage was to take place she was found to be a leper. She was deported to the leper settlement. Years later her missionary pastor spoke to her in sympathy over her affliction. With a smiling face the girl said: "I have brought a hundred lepers to Christ as a gift to my king."—Clara Davidson.



# METHODS OF CHURCH WORK

E. A. KING

September for most ministers is the "month of beginnings," for the summer has doubtless played havoc with much of the church work. In spite of everything, things slump in July and August, and it takes nearly the whole of September to gather up the reins again. One good ally the pastor has and that is the public school. Parents must return to the city on account of the opening of school, and this brings them back to church and Sunday School.

In taking hold of the work this season we sincerely trust that each one of you may enter upon your labors with a feeling of hopefulness. We know full well what some of your problems are. It takes great courage to face them with optimistic enthusiasm, but there is no other way to do. We are face to face with conditions that require all the energy and persistence we possess. Paul Strayer is right when he says in his introduction to his book, "The Reconstruction of the Church:"

"He who fails in this crisis to do his utmost to help the church perform its task, he who is indifferent or recreant now, either has no faith in the Christian church or is a traitor to the cause of humanity."

We wish our brethren would read Edward E. Keedy's little book, "Moral Leadership and the Ministry." (Published by Horace Worth Co., Boston, 1912, \$1.25.) Such a message as this man has written ought to arouse every minister who reads it to a sense of the heroic.

We would also like to say right here that there is great need of efficiency in our churches, but it is the hardest thing to secure. After a long experience in efficiency work the writer feels that the idea of efficiency does not exist in the average church except in the minds of a few ambitious persons who are anxious to see the church carry on her work as thoroughly as any business is carried on.

We believe just as strongly as ever that efficient methods should be introduced into every part of our church work, and we urge upon every one of our readers deeper interest in these things. Let us study our churches and our ways of doing things and see if we cannot improve upon them. Let us study the modern books that have been written on the subject. The Expositor's mission is to help you to solve these problems.

Let us ask you once again to send us sample of your printed matter, lists of your sermon topics, accounts of how you raise your money for both current expenses and missions. Tell us how you plan a building campaign and how you teach missions in your Sunday School. If you have found a good book tell us about it. We would like to know how you get people to join your church. Tell us about your prayer successes. Send everything to Rev. E. A. King, 620 Malden Ave., Seattle, Washington.

## A GOOD RALLY DAY ANNOUNCEMENT.

It is very important that an attractive invitation be sent out in ample time to arouse interest and curiosity. The following illustration has come to us from the Methodist Church of Columbia City, Ind. We notice that the folder, half of which only is shown here, was printed by The Woolverton People, Osage, Iowa, at 75 cents per hundred, 25 cents for each additional hundred:

**STOP! LOOK! LISTEN!**



## HOW TO HAVE A SUCCESSFUL RALLY DAY.

The first essential of Rally Day is to rally. We have known schools to celebrate such a day because it was the custom to have such a day. Better not observe Rally Day at all unless it has a real significance.

The first thing to do then is to have a clear idea of what the day is for. The school and the church, too, have probably run down considerably during the summer. Rally Day is the time to arouse interest again and bring the people back to work with renewed enthusiasm. To accomplish this desired result we suggest the following things to do:

1. Decide on the date as long a time ahead as possible. Either have it in the middle of September or the Sunday nearest the opening of the public schools, or select the first Sunday in October.

Formulate your advertising matter and distribute it systematically in your parish. This is



done in many churches by mail, and in some others by messenger boys. The Boy Scouts in many churches do splendid service along these lines. (Turn back to as many September Expositors as you have and you will find a wonderful lot of invitation suggestions.)

3. Get as many different people as possible interested in the plans and program. The more children on the program the more people will attend. It should be a rally day for the whole church, including the minister, the deacons and congregation, as well as young people's societies, men's clubs and women's organizations. The entire machinery of the church should be utilized for this great event.

4. One object of the rally should be to get as many people as possible to "sign up" for definite work of one kind and another. Here is where a Vocational Survey or information blank would come in handy. (We refer you to samples of these in The Expositor for October, 1912, page 18; November, 1912, page 87; February, 1913, page 283; November, 1913, page 87; January, 1914, page 484; June, 1914, page 538.)

Some ministers take a census of their congregations on Rally Day by passing through the audience cards on which the people are requested to write their names, addresses, name of church to which they belong, and whether they would like to join any church.

5. At this service also it is well to announce the general church program for the year, or the coming season. This means, of course, that the church **must have a program** to announce. (For suggestive standard for an efficient church see The Expositor, May, 1914, page 484.) In connection with this program making we suggest the Chautauqua Conference plan. (Of course, by program we mean outline of work.) In The Expositor for November, 1914, page 93, will be found an account of such a gathering of church workers where a church formulated a program of work for the year.

6. Conclusions. If you will sit down and carefully think out a Rally Day along these lines we guarantee that you will have the most worth-while church gathering in the history of the church. The influence of the meeting will be felt throughout the entire season.

### RALLY DAYS AT MACON, GA.

We will soon be in our Church Attendance and Efficiency Campaign. It means work, but we are not afraid of that. You will find on the fourth page the special days. There will be two weeks of hard work between each special Sunday. All the church will talk nothing but that special day. Here are some of the purposes of the campaign:

To secure the attendance of every member of the congregation at one of the services, and create the habit of church attendance.

To get as many friends and visitors to be with us as we can, keeping record of same.

To enlist in some active work every member of the church.

To help solve the financial problems of the congregation and secure new and larger pledges.

To build up the attendance of the Bible school.

To reach as many new members for the church as possible.

Let the women begin the planning for their day. It was a success last year.

Mrs. Chas. Mathis will conduct an efficiency campaign for the Christian Endeavorers.

The finance committee will make big plans for their work on Church Welfare Day.

### RALLY DAY STORIES THAT FIT.

We are slowly learning to realize the value of the story in our teaching. We are finding, too, that pupils can tell stories as well as teachers, and are utilizing that interest in special day programs as well as in regular class work.

If Rally Day is Promotion Sunday as well, the program may be made up of stories studied in the different departments and grades. Thus stories such as Ezra's prayer for help on a journey, God speaking to a child, and a Paul story, could be told by primary children; a story of Jesus by juniors. Then let two intermediates tell of their favorite essay on "Opportunities for Christian Service in the World."

A certain Rally Day program was built one year on the school motto, "Every member present every Sunday, on time, with his own Bible, a studied lesson, and a mind to learn." The school colors were carried out in the decorations and in the purple and gold of the ladder hanging at the back of the platform.

As each phrase of the motto was developed, one of those taking part hung a card lettered appropriately in gold, as a rung on the ladder. As the secretary of the school placed the first rung, "every member," a representative from each department passed across the platform showing a card with the number of members of his department.

With "Every Sunday" the school sang, "Works for the night is coming," and a recitation of C. D. Meigs, "If I Were You," was given. A Primary girl told the story of the Ten Virgins placing the monogram of the O. T. ("Our Timers") on the ladder.

"His own Bible" was represented by a Bible song by a Junior class as they placed a picture of the open Book. An Intermediate boy told "What some great men think of the Bible," placing the card "Studied Lesson." For "A Liberal Offering" a bag of money was hung, as another Intermediate told of Joash the builder, and the people who gave gladly to rebuild the temple. The teacher of the Philathea closed with the story of Solomon's choice.

The Bible story of Hobab is a good starting point for building a Rally Day program. The story of the man who would rather help than be helped leads to stories of helpful lines of work already carried out, or which might be carried out, in the school.

There are a few other good stories for Rally Day telling by the good story teller, most of which need shortening or other modification. "Keeping Tryst," by Annie Fellows Johnston (re-printed in a small volume from "The Little Colonel Series," L. C. Page & Co., Boston, 5 and 35 cents), tells of the boy who was in "all things faithful." Christopher, hearing always the voice bidding him "serve the highest," has many good tellings. See especially the one in Amy Steedman's "In God's Garden" (Jacobs \$2 net). "The Line of Golden Light," in Elizabeth Harrison's "In Storyland" (Central Publishing Co., Chicago, \$1.25), is a child's story



yet Avilla, with her golden thread, has her message of help and cheer for all.—Florence Sears Ware, in Sunday School Times.

### HOW TO MAKE LABOR DAY EFFECTIVE.

"Labor Day," so-called, has come to be a great day in this country and churches generally observe it. Last year we observed it at our church at an evening service. The president of the Central Labor Council spoke on "What the Church Can Do to Help the Laboring Man." On our church calendar for the day was printed a copy of "The Social Creed of the Churches."

This labor leader expressed himself as very much surprised to know that our American churches had delivered themselves so sympathetically on this subject. He told us that the publication of this "creed" over the signature of our church would do a great deal of good if distributed among the working people. The following tract was reprinted from our church calendar and distributed as suggested. It aroused considerable interest and brought a number of people to church:

#### THE SOCIAL CREED OF THE CHURCHES.

The statement was adopted in 1908, by the Federal Council of the Churches of Christ in America, representing 30 great religious bodies, representing 101,652 ministers, 138,155 churches and 16,936,233 members.

In the year 1912, at Chicago, the "Social Creed" was made more complete and is here printed as it appears in the records of that Council, page 176.

#### "The Churches Must Stand:

1. For equal rights and complete justice for all men in all stations of life.
2. For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.
3. For the fullest possible development for every child, especially by the provision of proper education and recreation.
4. For the abolition of child labor.
5. For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.
6. For the abatement and prevention of poverty.
7. For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic.
8. For the conservation of health.
9. For the protection of the worker from dangerous machinery, occupational diseases, and mortality.
10. For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.
11. For suitable provision for the old age of the workers, and for those incapacitated by injury.
12. For the right of employees and employers alike to organize for adequate means of conciliation and arbitration in industrial disputes.
13. For a release from employment one day in seven.
14. For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.
15. For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.
16. For a new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised."

### IT IS TIME TO FORECAST YOUR BUDGET.

One characteristic of an efficient church is its forethought and careful planning for the future. At this time, early in September, we wish to call your attention to the Annual Every Member Canvass, and to this end refer you to an article in The Expositor for February, 1915, pages 283-285, on "How One Church Raises its Budget."

### THE EXPOSITORS ARE VALUABLE.

The Expositor is becoming more and more valuable each year as a compendium of church methods. For the past six years the editor has brought things new and old from the corners of the earth to make up these pages. For his own use he has taken the magazines apart and bound together just the "Methods." He has two large volumes of them now and is having the second one made.

These books are brimful and running over with unique, interesting, successful plans that have been tried. Their value cannot be estimated to the minister who either desires new plans for his work or who wishes to have his own mind stirred up with practical suggestions.

If this paragraph strikes the eye of some reader who has never thought much of the permanent value of the magazine we hope he will begin to realize the treasure he has within his reach. There is nothing else like it in the world, and there is no other magazine on earth that contains so many helpful things for the average pastor.

### SILENT EVANGELISTS.

The American Tract Society of New York issues a little book containing 125 pages of listed tracts. They are for sale at a very low price. Address the Society, either at 150 Nassau St., New York, or 324 Dearborn St., Chicago, for the little catalogue.

### SEND FOR "CLEAN AND STRONG."

The best book for use among Christian boys and young men by Christian people is "Clean and Strong," by King and Meyer. It deals with the subject of sex from the standpoint of the best science and a high and lofty Christianity. It is published by the United Society of Christian Endeavor, Boston, Mass. (\$1.00), and contains a splendid introduction by Dr. Francis E. Clark, founder of our modern young people's movement.

### HOW TO START A BOYS' CLUB.

J. B. Stewart, Supt., Boys' Inst. of Industry,  
Boston, Mass.

Conditions in our cities and towns are so different that it is somewhat difficult to give any specific rule for organizing a boys' club. Yet there are certain requirements which are indispensable, namely, public enthusiasm, a good managing committee and a leader who is vitally interested in the welfare of the boys.

In a town where the people are not acquainted with the methods and aims of boys' clubs in general, a public meeting is usually the most effective way of rousing interest in the cause and securing the help of prominent citizens.

When the people themselves are already interested in the work and are anxious for the formation of a boys' club in their town, per-



sonal work without the public meeting will secure the co-operation of those desired. Favorable public sentiment means much to the newly formed club, but a managing committee composed of influential citizens and a treasurer who has the confidence of the people are absolutely necessary.

As early as possible a meeting of this managing board should be called to arrange for the sending out of a circular which should set forth the aims and object of the club; also for a subscription list, to be sent out with the circular, and a return envelope should be enclosed addressed to the treasurer.

When the necessary funds have been secured, locate the club room in the most needy part of the city, where boys are accustomed to spend their evenings on the street, and proceed to make your attractions irresistible.

All sorts of games, books, magazines and gymnasium apparatus may be solicited or purchased to as great an extent as possible. A pleasant librarian should be given charge of the books and games—taking each boy's ticket when he calls for a game and giving it back when the game is returned in good condition.

The club should be opened with a membership of about fifteen or twenty and no more admitted for a few nights until those boys have become accustomed to the club discipline. Then the membership may be enlarged by degrees as fast as the superintendent desires.

I have found that one of the best ways to interest my boys, especially those of fourteen or over, is to form manual Training Classes, such as carpenter, cobbling, mechanical drawing, etc. Choice of a superintendent who will attend to the detail of the work should be carefully made. Under his personality, his faculty of managing boys, of winning their confidence rests the success of the whole enterprise.

### RECORD OF PERSONAL WORK.

Some one has sent us a card entitled "Personal Interviews." There are blanks for name, date, address, personal habits and religious problems. Underneath these we find these words:

"Is he willing to

(a) Join the church,

(b) Study the Bible,

(c) Serve on ..... committee  
..... church activities

This card is intended for personal workers in a revival or in a church rallying campaign. It is a fine idea.

### ANOTHER WAY TO RAISE MONEY.

Rev. A. D. Parker, of Ferrisburg, Vt., has written us about his successful "Church Day." The program began in the morning at 10:30, and lasted all day. Business and entertainment were combined. The church needed about \$125 to complete the payment on some recent repairs so Mr. Parker sent out a letter announcing the "day," and enclosed an envelope like this:

## BIRTHDAY OFFERING

FOR THE HOUSE OF THE LORD

For each year God has let you live,  
A penny at least you ought to give;  
But if your age you refuse to tell,  
Put in a dollar, 'twill do just as well.

Name \_\_\_\_\_

Let each individual  
give separately

Do not combine the  
family in one envelope

He writes: "Big success. Church full all day. Expected \$30. Received \$75. This is just like picking up that much extra money."

### WHEN TO STOP A PRAYER MEETING.

The following breezy suggestions are taken from "Prayer Meeting Methods," by Amos R. Wells:

**When to Stop.**—When the hour is up—**stop!**

When the attendance is small, and every one present has evidently had his say—**stop!**

When the meeting has been brought, by some strong testimony, to a fitting climax that will dwell in the memory, if it is near the time to close, introduce some form of concert testimony that will give utterance to those who have not yet taken part, and then—**stop!**

Without waiting for the pauses to lengthen—**stop!**

Without giving a chance for restlessness and yawning—**stop!**

Without scolding the members for failing to "occupy the time"—**stop!**

With no announcement that "there are just four minutes more,"—which no one will be selfish enough to take—**stop!**

With no preliminary nervous looking-up at closing hymn, and then looking around to see if any one is about to speak, and then looking for a better hymn and reconnoitering again—**stop!**

With a few brisk words of encouragement, and a few reverent words of prayer, and a verse of a parting song, with the benediction—**stop!**

But—if no meeting follows, and the members are evidently eager to speak and eager to listen—**don't stop!**

If there is one hesitant member, with whom you know the prayer meeting committee is working to lead him into fuller expression, and if you think him on the point of taking part, though the rest are through, wait a minute—**don't stop!**

If the impression of the meeting is deepening—**don't stop!**

If souls are being born into the kingdom—**don't stop!**

If the visitors are getting restless, but the members are eager and interested—**don't stop!**

With tact, with common sense, with a prayerful desire for the best, hold on—**don't stop!**

### SERMON TOPICS.

Rev. George C. McKiernan, Brooklyn, N. Y.

With Jesus by the Seaside.

With Jesus in the Country.

With Jesus on the Water.

With Jesus on the Mountain.



## HOW MEN GET ACQUAINTED.

We have a friend who is a business man of ability and success who has been president of a large club here in the city. One of the objects of the meetings is to make the members know each other. One of their many schemes to bring about better knowledge of each other is to fine each man twenty-five cents if he cannot tell the name and business of the man sitting at his side.

What would happen in the average church if such intimate acquaintance was required? Would it not be possible to adapt this plan in some way, for example, in the meetings of our Men's Clubs? Try it out and report.

## SUNDAY EVENING TOPICS.

Austin Crouch, Murfreesboro, Tenn.

Is the Bible a Revelation from God?

Is the Bible Inspired?

Are the Heathen Lost Without the Gospel?

Are There to be Two Resurrections?

Is Conscience an Infallible Guide?

Is This Earth to be Heaven?

## HOW TO BRING CHURCH AND SUNDAY SCHOOL TOGETHER.

In answer to numerous inquiries about merging the Sunday School and the morning church service, we give the following references to articles published in The Expositor:

Combining the Sunday School and Church, July, 1913, page 583.

How to Bring the Church and Sunday School Together, August, 1913, page 631.

One Way to Connect the Sunday School with the Church, October, 1914, page 18.

If any of our readers have undertaken such a movement we would be glad to hear from them. Please send your answer to the editor at 620 Malden Avenue, Seattle.

## ORGANIZE A MOTHERS' DEPARTMENT IN YOUR SUNDAY SCHOOL.

If you have not already done so, let us urge you to organize "A Mothers' Department" in connection with your school. It is a comparatively new movement calculated to relate the home to the school in a very definite way.

It is a department to consider mothers' problems in the moral and religious development and training of children—to better understand and co-operate with the Sunday School in what it is trying to do. Also that the school may better understand how to help the home.

The Mothers' Department plans provide both for home study of mothers' problems and for discussion of these at meetings of members. Choice helps are provided for home study, making the work in every way delightful. Printed programs for meetings are furnished, giving a choice of program for each meeting. Programs are arranged to make the work of the leader very simple, and such as the members can conduct, if necessary, without a leader. Meetings are held monthly on week days, at times most convenient to members.

The department is for all mothers connected with the church and Sunday School, or having children in it. Also, for other mothers who may wish to join. Joining this department need not change or interfere with present relations to the school. Mothers who are teachers, mem-

bers of Bible classes or the Home Department may continue as such and yet belong to it.

The department is needed because Sunday School problems are home problems. The Sunday School deals in precepts; the home is the place for putting these into practice. The mother needs to understand how to interpret the teachings of the school into real life and how to enforce these teachings. Where mothers do not have this department to help them the Sunday School loses the good of its teaching and the home is defrauded of the benefits it has a right to expect from the school.

Its members have a common interest which is binding and important. The department provides an organization that conserves this interest. It also provides the best of helps for home study and for meetings of members. It is a department which neither the Sunday School nor the mothers can afford to do without after once started.

There are no dues to pay. Expenses are limited to cost of running the department, providing supplies, etc., and these are met by voluntary offerings.

There are no requirements in the way of Sunday School attendance, but each member is expected to:

1. Study "The Mother's Magazine," especially such articles in each number as are referred to in the Mothers' Department Quarterly.

2. To attend meetings of the department when convenient to do so, and aid in making them interesting and helpful. These requirements should be considered as pleasures, not tasks.

For further information address the editor. (Enclose stamps for reply.)

## MODEL CONSTITUTION FOR BOYS' CLUB.

We have had so many requests for suggestions as to how to work with boys that we give the following model constitution and by-laws for a Boys' Club. (Copies may be had by addressing the Federated Boys' Club, 1 Madison Ave., New York City.)

### Article I. Name.

The name of this organization shall be The ..... Boys' Club of .....

### Article II. Object.

The object of this club is to promote physical, mental and moral well-being of the boys of ..... by providing such means of education and amusement as in the judgment of the Directors may seem most likely to achieve the desired ends; to receive and disburse funds, and to hold property for the purpose of such work.

### Article III. Membership.

Any person in sympathy with the work of this Club and subscribing two dollars or over, shall become a member of the organization for a period of one year, dating from time of payment of such subscription, and upon recommendation of the Executive Committee shall be entitled to vote.

### Article IV. Management.

The Club shall be governed by a board of nine directors, who shall be elected annually. The officers of this Club shall comprise a President, two Vice-Presidents, a Treasurer and a



Secretary. These officers shall be elected annually by the Board of Directors from their own number.

#### Article V. Meetings.

The annual meeting of the Club, for the election of officers and the transaction of such other business as may legally come before it shall be held on the first ..... of October at such hour and place as the President may designate in the legal notice thereof.

The Board of Directors shall meet at least monthly, except during July and August, at such time and place as the President or Secretary may designate.

#### Article VI. Amendments.

Any amendment of this constitution may be proposed in writing at any legal meeting, or a copy of such proposed amendment sent to every voting member at least one month in advance of proposed action on same, may be acted upon at any subsequent meeting.

#### BY-LAWS.

##### Article I. President.

It shall be the duty of the President to preside at all meetings of the corporation, to act as ex-officio member of all committees, and at all times to act as the representative head of the corporation.

##### Article II. Vice President.

It shall be the duty of the first and second Vice President, in order named, to perform the duties of the President in case of absence, resignation or disability of latter.

##### Article III. Secretary.

It shall be the duty of the Secretary to notify each member of the Club of the time and place of meetings, to notify members of the Board of Directors of meetings of the board and keep a true record of such meetings, to file all reports of officers and committees, all official documents and communications that should be preserved, and to perform any other duty usually incident to that office.

##### Article IV. Treasurer.

It shall be the duty of the Treasurer to receive and have the custody of all money, notes and other funds and securities of the Club and keep an account of the same. He shall pay such bills as are approved by the President and Superintendent. At the annual meeting he shall render an account of all receipts and disbursements, said account having been properly audited.

##### Article V. Superintendent.

The Board of Directors shall elect a Superintendent for the Club who shall serve at the pleasure of the board and for such compensation as the board may determine.

The Superintendent shall have, subject to the approval of the Board of Directors, entire charge of the club work, the power of appointing his assistants and teachers, and of receiving or expelling boys coming under his care.

##### Article VI. Amendments.

These By-Laws may be amended by a two-thirds vote of the members present and voting, previous notice of such amendment having been given at the time of the call of the meeting.

#### THE PRAYER MEETING.

Topic: Practical Aspects of the Gospel, Titus 2:11-14.

Let the leader introduce the main theme by speaking of the manifestation of God's grace in Christ—grace that was revealed in all his acts—and the purpose of this manifestation, to bring salvation to all men. Point out that salvation is presented here in three aspects, as below. Having assigned the sub-divisions of the subject beforehand, let them now be presented, leaving plenty of room for voluntary remarks by members:

1. The negative aspect—towards evil: "Denying ungodliness."
  - (a) What has proved a help in turning away from evil?
  - (b) What temptations are most dangerous, and how may they be overcome?
2. The positive aspect—toward good: "Live soberly, righteously, and godly."
  - (a) What helps you most to do good?
  - (b) What is a "godly life?"
3. The future aspect—towards destiny: "Looking for that glorious hope."
  - (a) What is the proof of immortality?
  - (b) How may even death be glorified?

#### METHODS THAT WIN MEN.

The only way to permanently interest men in a church organization is to be absolutely open and honest with them. Many a church has found to its sorrow that if its ultimate object is to win men to the Christian life, it is a grievous mistake to invite them to smokers and banquets, giving out the impression that the affair is purely social. If men who have accepted an invitation to a church banquet under the impression that it is a purely social affair find that your real and now undisguised purpose is to land them in your ecclesiastical creel, they will not rise to your next cast.

The most successful men's organization in an Illinois church a few years ago put its purposes on every invitation card thus: First, to study the Bible; second, to win men to the Christian life; third, to promote the spirit of fellowship between all men.

Men love methods that are manly. One had as well try to catch tarpon with a gaudy trout fly as to "take alive" a really worthy man by deceit or subterfuge. A member worth having or who is benefited by his coming, is one who has considered the whole matter carefully, who has come knowing requirements as well as privileges, and who finds that the church is better than represented.

There is no reason why the social privileges and benefits of church membership should not be emphasized in our invitations to men to join with us; but let them be given their right place and relation. They are not first or second, but really very minor as compared with the spiritual benefits and privileges of genuine Christianity.—Samuel Black, in Building a Working Church.

#### SERMONS ON "THE SOCIAL MISSION OF THE CHURCH."

Rev. P. M. Sims, of Vinton, Iowa, announces in his church paper for February 21, 1915, a series of morning sermons on the above subject. The announcement itself is very suggestive and we give it below:

The sermon for next Sunday will be "The Social Unrest." These sermons are the fruit of



years of reading and study. You cannot afford to miss one of the series. The subject is one that is attracting attention everywhere. The re-discovery within recent years of the kingdom of God is the greatest modern discovery. These sermons are in keeping with the conclusions of the great leaders of thought in all denominations, the most profoundly spiritual men of the age. Come and bring a friend with you.

### FAMILY DAY.

Trinity Lutheran Church, of Boulder, Colo., the Rev. Arthur M. Knudsen, pastor, recently observed what was designated as Family Sunday. In accordance with previous announcements and requests from the pulpit the members of the congregation sat together in family groups as in the days of the family pew; while the pastor preached a sermon on "Religion in the Home," dwelling especially upon the Family Altar. The plan was highly successful and met with the hearty co-operation of the people. In the evening of Family Sunday the Sunday School rendered its annual Children's Day program.

### CHURCH AND LABOR.

At the last meeting of the executive committee of the Federal Council of Churches, an address was given by Samuel Gompers, the president of the American Federation of Labor, in which gratification was expressed over the conferences being held between Dr. Gulick and representatives of labor relative to measures which would conserve the interests of labor and not offend the people of Japan.

### THE INFLUENCE OF A TRACT.

The wide influence of a tract is traced thus by the Missionary Review of the World:

"A young Frenchman, who had been wounded at the siege of Saint Quentin, was languishing on a pallet in the hospital, when a tract that lay on the coverlet caught his eye. He read it and was converted by it. The monument of that man may be seen before the Church of the Consistory, in Paris, standing with a Bible in his hand. He is known in history as Admiral Coligny, the leader of the Reformation in France.

"But the tract had not yet finished its work. It was read by Coligny's nurse, a Sister of Mercy, who penitently placed it in the hands of the lady abbess, and she, too, was converted by it. She fled from France to the Palatinate, where she met a young Hollander and became his wife. The influence which she had upon that man reacted upon the whole continent of Europe—for he was William of Orange, who became the champion of liberty and Protestantism in the Netherlands."

### A BISHOP'S WAY OF HANDLING CHURCH BUSINESS.

Bishop William Lawrence.

Following are suggestions which I drew up for the benefit of church officers several years ago, and which, although they could be improved upon, have, on the whole, worked well:

#### Financial Methods of Parishes.

1. Each account should be kept separate, and money should not be borrowed from one account to meet the temporary needs of another.

2. Money given for any purpose must, of course, be held and used for that purpose only.

3. All offerings made in church should be counted by two officers immediately after service, and a record of amounts should be made in a book kept for the purpose and signed by both.

Or if this is not possible the offerings should be put in a box or other receptacle by two officers and sealed; and later counted by two officers or other persons appointed for the purpose. All offerings and other moneys should be deposited in a bank the next morning after receipt, and withdrawn as needed by check.

The minister is advised to have the communion alms counted in the same way, and deposited in a bank by an officer appointed by him, the deposit being entered subject to the minister's order. He should present (at least once a year) to the wardens and vestry a memorandum of the amounts of communion alms received, and is advised before the annual meeting of the parish to have his communion alms account examined and signed by a warden or other officer.

4. At the annual meeting the treasurer should render a full and detailed account not only of the annual receipts and expenditures, but also of all special funds in his care, and all other officers or persons holding special funds should render annual accounts of them.

5. All these accounts should be audited before or immediately after the annual meeting by an auditing committee, who should examine the accounts, vouchers, bank deposits, and other securities, and present to the parish a report over their signatures. If the accounts are intricate or the amounts large, the committee should employ a professional accountant.—Selected.

### AN INVITATION BLOTTER.

In the box of each guest and on the writing tables in every hotel in Greensboro, N. C., the young people of St. Andrew's Church place an invitation blotter every week. The one side of the blotter is printed something like a letter, a big red cross taking the place of the stamp. The blotter is addressed to "Mr. or Mrs. Sundayguest," and in the upper left-hand corner is the invitation, which reads: "Return on Sunday to St. Andrew's Church," the address of which is given, and the hours of worship.—C. E. World.

### COMBINING CHURCH AND SUNDAY SCHOOL.

Rev. Frank B. Everitt, Allentown, Pa.

We have combined our Sabbath School and morning worship, holding the whole school for one hour and a half, and dividing it into three half-hour periods, viz.:

1. Sunday School proper and lesson.
2. Missionary exercise and twenty minutes on the supplemental Bible work.
3. Preaching service, with a fifteen minute sermon to the school.

It aims for two things:

1. To get children and young people into the habit of a preaching service.
2. To get them to a more thorough knowledge of the Word.

We carry on with it a Bible reading course, and last Sabbath, on the call by classes for the total number of chapters read, there were 398 reported in a school of only 115 present, and 112 verses memorized.



## RECEPTION OF MEMBERS IN THE CHILDREN'S CHURCH.

An increasingly large number of churches are making provision for the spiritual culture of their children. Some have organized what they call "The Children's Church." The following is a "reception service," as used by one pastor:

My Dear Child:

You have by the grace of God made your decision to follow Jesus and serve him. You have expressed a desire to be good and do good. You can only do this by the help of Jesus, who knows your every thought. He hears your every call; he knows your every fall. He says even the hairs of your head are numbered, and not even a sparrow falls to the ground without his knowledge. Since this is true, surely he careth for you and just now from His Father's throne in Heaven is seeing what you are doing and hearing what you are saying.

That each boy and girl present may know your purpose, you will answer the questions I am now about to ask you:

Q.—Have you an earnest desire to do what you know Jesus wants you to do, knowing at the same time he has full knowledge of your every thought, word and deed and if you ask him he will help you so to do?

A.—I have.

Q.—Do you here promise to read your Bible, and pray every day for yourself, your pastor and the Children's Church?

A.—I will endeavor so to do.

Q.—Do you intend to attend the Children's Church as often as possible?

A.—I do.

Q.—Will you be a member of the Go-to-Church Band and try to attend Sunday morning service ten times in three months?

A.—Such is my desire.

Q.—Will you attend the Children's Class, held at the close of the Children's Church, for at least thirteen weeks for the study of the history, doctrine and discipline of our church?

A.—I will.

Let us kneel in prayer.

## ONE WAY TO EARN MONEY.

The Candy Book is everything that can be desired in the way of recipes for home candy making, telling how to make a great variety of simple home candies, as well as directions for some very choice confections. It is much more complete and covers the art of candy making more thoroughly than the ordinary cook book. It is 3½ x 6 inches in size, contains 24 pages and has an especially attractive cover, embossed and printed in three colors.

Children and young people are especially delighted with this book and will take pride in selling it to raise money for some worthy department of your church work. The book sells at 10 cents, and the price is only \$2.50 per 100, delivered postpaid. Thus by selling only 100 of the books, you make a profit of \$7.50. A sale will be made at nearly every house. Many will buy a few extras to send to friends, and every one will be pleased with his purchase.

Write to the Woolverton Printing & Publishing Co., Osage, Iowa.

## A REVIVAL AIM.

The pastor of the Christian Church at Macon, Ga., prints the following "Aim in the Revival" in his church paper the "Christian Builder." It is a splendid plan to place before the people an aim—something to be accomplished. This sort of definiteness provides a working program for the meetings.

There are a few things that are uppermost in our minds with reference to the results which we hope to bring about in this revival. We wish to lay them on your hearts and ask your prayers in their interest each day.

To emphasize the awfulness of sin.

To exalt a mighty Saviour.

Reviving of a living faith in the word of God.

A quickened personal religious experience.

A new conviction of our duty to others.

If the personnel of our church will get rich with God, the results of the meeting in the way of additions will be taken care of by our God. God is not dead. He is anxious for us to try him. He delights in our faith. Let our prayer be "revive thy work, O God, and begin in me."

## "HARD SAYINGS OF JESUS."

Someone has sent us the following series of Sunday evening sermon topics. On the announcement card we find this:

These are hard sayings—but Jesus said them—just after Easter: what did He mean?

The topics are as follows:

He that believeth not shall be damned.

Any deadly thing, it shall not hurt them.

Whosoever sins ye forgive, they are forgiven.

## THE CIRCLE OF PRAYER.

We have come upon a little folder with the title "The Circle of Prayer," printed in black surrounded by a ring of red. On the inside of the folder is the following:

I, the undersigned, do agree to follow Christ's command. St. Matthew 6:6—"But thou, when thou prayest, enter into thy inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee."

Examples of Men who Prayed.

1. Christ's example, Matt. 14:23. "He went up into the mountain apart to pray."

2. Acts 9:10. "Inquire in the house of Judas for one named Saul, for behold he prayeth."

3. Acts 10:9. "Peter went up upon the house top to pray, about the sixth hour (noon)."

Prayer as a Divine Command.

Matt. 7:7: "Ask and it shall be given you."

Matt. 9:38. "Pray ye therefore the Lord of the Harvest that He send forth laborers into His harvest."

Matt. 26:41. "Watch and pray, that ye enter not into temptation."

How Often.

Daniel 6:10. "And he kneeled upon his knees three times a day, and prayed."

Prayer is the wireless telegraphy between us and God. Use it.

1. **The Morning Prayer** for daily guidance in all things, your family, unconverted friends.

2. **The Noon Prayer** for your country, your state, your city, your church, ministers, great movements, individual work, emigrants, etc.



3. **The Evening Prayer** for the world. Matt. 28:19. "Go ye therefore and make disciples of all nations, and lo I am with you always, even unto the end of the world."

Work and pray.

---

Signature.

Do your part, God will do His.

This is an excellent plan for binding together those who desire to pray regularly and co-operatively. "In union there is strength" and the promise is to the small group. Organize a "Circle of Prayer."

### AN EPISCOPAL PROGRAM FOR CHURCH MEN.

Kinds of social service in which an industrial community should be engaged.

1. City planning.
2. Housing reform.
3. Provision of recreation facilities.
4. Educational reform.
5. Improvement and cheapening of transportation.
6. Suppression of vice, crime and intemperance.
7. Prevention of industrial diseases and accidents, and compensation therefore.
8. Abolition of child labor.
9. Regulation of woman labor.
10. Promotion of efficiency of civic administration.

### PRINT THIS ON YOUR CHURCH CALENDAR.

Some Rules for Prayer.

It is probable that every Christian believes in prayer and the God whom we worship hears and answers prayer. It is a sad fact that most Christians do not follow up the rule to "Pray without ceasing." Prayer or the lack of it will quickly show its influence upon the life of the Christian. Prayer, daily exercised will show an increase of spiritual life. Neglect of prayer does not fail to show results in the lowered standard of thought and life.

Prayer is given us as the medium through which to gain favors from the hand of God. But there are some plain scriptural rules which must be complied with if prayer would be fully answered. Here are some of them:

Ask for something definite. Talk as sensibly to God as you would to your fellow man. Talk as you would to a dear friend.

Be sincere in your prayer. Don't pray for the increase of the Kingdom of God unless you are willing to work for the kingdom.

Be unselfish. If you put yourself and personal motives above God and fellow man your prayer is liable to be denied.

Be brotherly. Ill feeling will crush the life out of your prayer.

Be pure. "If I regard iniquity in my heart the Lord will not hear me," said the Psalmist. We must not expect to have power with God if we refuse to admit the power of God.

Pray in faith. If you are willing to honor God by asking Him then you should be willing to honor Him by believing that He will answer.

### WHERE ARE WE DRIFTING?

The war in Europe has been a sad blow to the faith of many a Christian these last months. Doubtless the war and all its by-products will

work out some good for the world. It is a good time now to arrest the attention of thoughtful people and for this purpose we think Houghton & Mifflin's, Boston, little book "Whither?" is about the most pertinent we have seen. It is an eloquent essay and would do great good if generally read. It costs only fifty cents.

### THE ORGANIZED CHURCH.

Every church is organized if it has a pastor, deacons, trustees, a treasurer and some committees. But it is possible to organize more completely and all organization is for efficiency. We wish to suggest an outline of organization for an average church, perhaps a church a little above the average, and then it can be easily adapted to smaller bodies.

We think the pastor of the local church should constitute the head of the church. In bodies where the Episcopal order reigns there will be, of course, an organization in keeping, but in other bodies the pastor may be in a very large sense "the head." He should hold this position in a modest way, nevertheless he should gladly accept the responsibility of his position.

Beginning, then with this head, the minister should have a cabinet or Prudential Committee made up of the heads of all the departments of church work. For example, the chairman or president of the board of deacons, of the board of trustees, of the Sunday School, of the women's societies, of the young people's societies, the men's club and every other organization should be members of this cabinet. This body should be called together regularly every month and the business of the church should be talked over.

The pastor should make a report of his work for the month to this board or at least it would be a very helpful plan for him to do so. This would give the laymen a view of the work they seldom receive. It would throw much light on the entire problem of church administration.

Whatever business would be decided here the various department heads would report back to their individual societies for action and the cabinet would then become a clearing house and an advisory board. If a church would follow out this custom of action for a year or two there would come a new sense of continuity and common purpose.

One of the difficulties found in many churches is the independent action of various societies without due consideration of other church activities. The Cabinet or Prudential Committee would tend to correct this fault.

Probably the one single church body of most importance, aside from the general cabinet, is the board of trustees. In many churches it is not even organized, but it should be. There should be a chairman or president and a secretary who really keeps the minutes of the board. This body should meet regularly once a month.

Of course the church will have a finance committee and the chairman, as well as the church treasurer, should meet with the trustees. In this way the business management of the church can be made very easy. If the trustees are represented on the Cabinet it will be easy to keep all these forces working in harmony.



We also believe the deacons and deaconesses should have regular meetings to talk over their work. If the pastor will meet with them he can suggest to them many people on whom they should call as well as numerous lines of endeavor.

In many churches there is a committee known as the Committee on Religious Education whose duty it is to study the church work from the standpoint of religious education and arrange a workable program covering the Sunday School, the young people societies and all classes taught in the church even to suggesting a reasonable co-operation of the pulpit. The object of this committee or commission, as it is frequently called, is to unify the courses of study and to plan a completely graded system of education for the church.

In a well organized church where a church secretary is employed regularly at the church office it is much easier to unify the work. Everyone who wishes to use the church building or to arrange for a social or entertainment should first inquire at the office if anything is scheduled for that date and if not to announce the proposed arrangement. If the secretary will keep a schedule of this kind on hand there need be no conflict in dates or engagements. If there is no such secretary then the people should phone to the minister who should keep such a schedule of dates himself.

A well organized church will have a card index of all its members so arranged as to indicate whether the members are men or women, married or single, their addresses, the amount of their contributions to current expenses and to benevolences and what church activities they are engaged in.

In this general way we may have intimated some features of an organized church, but it is not supposed that we have mentioned all the branches or departments of work. We have recently heard of a church organized on the plan of a commission form of government. The church appointed a commission of education, one of benevolences and missions, one of finance and one of evangelism. These persons are held responsible for all the work carried on under these departments. This localizes responsibility.

Some of our larger churches are organized on the departmental plan with a staff of employed officers. In this case the work of the church is divided up into departments as follows: Department of General Church Work, of Missions, of Religious Education, of Music, of Hospitality, of Visitation, of Boys' and Girls' work, of Athletics, of Evangelism, of Federation, etc. Once each week the staff meets for conference and planning for the week's work. To this conference come such heads of departments as can conveniently do so. Doubtless this is the most effective method yet devised for a large church.

The essential thing to be kept in mind in church organization is efficiency. No one man or woman should be given too many things to do. The work should be divided up until everyone in the church who can should be given some special work to do.



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## SUNDAY SCHOOL RULES.

Every well-conducted Sunday School will have a few rules which will be set clearly before teachers and scholars and will be strictly enforced. These rules will not be numerous, but they will be explicit, and the essential points of school management and conduct will be incorporated in them. An admirable model for such a set of rules is the following, used by the Tioga Presbyterian Church, of Philadelphia.

### For Officers, Teachers and Pupils.

Be regular, and always on time. This school expects it, just as the public school does. Study the lesson faithfully each week at home.

**Pupils will be assigned to classes only by the superintendents.**

### For the Pupils.

Pupils should always get permission from their teachers should it be necessary to leave the class during the school session.

Remember that inattention, loud talking, noises, etc., disturb the rights of others. You wish them to respect your rights; respect theirs. Do not lower the standard of the school.

We expect the same conduct in every way in the church school as in the public school. The Golden Rule should be your guide in all your actions, here and elsewhere.

Pupils are expected to attend at least one church service a week. This is not a "compulsory church," but our duty is to train members of the school in the worship of God, just as we attempt to teach them the Bible.

A quarterly report will be sent to parents, showing attendance, offering, etc.

Remember that the intent of this school is for your good, to help you to become a noble man or woman, a credit to your God, your church, your home, your country. We want you to help us to maintain a high standard for the school; to make it the best and most helpful in Tioga.

Invite any one not already connected with a school. The Spirit of Jesus Christ, our Saviour, is the spirit of service and helpfulness to others.—Selected.

## BOOK LIST.

One or more books of interest to pastors will be reviewed each month. Only those requested by the editor will be considered.

*The Rise of Modern Religious Ideas* by Arthur C. McGiffert, published by The Macmillan Co., New York, blue cloth, gold title, pp. 315, \$1.50.

This book contains fourteen chapters, or lectures, based on a series of lectures given before the Pacific Theological Seminary, Berkeley, Cal., September, 1912. The chapters on "Disintegration" are: "Pietism," "The Enlightenment," "Natural Science," and then under "Reconstruction" he writes on such topics as "The Rehabilitation of Faith," "Evolution," "Divine Immanence," "The Social Emphasis," etc. It is an illuminating volume, one that no preacher can afford to pass by. It has 14 chapters and an index.

*A Vital Ministry* by W. J. McGlothlin, Revell Co., N. Y., blue cloth, pp. 192, \$1.00.

*The Pulpit and the Pew*, by Chas. H. Parkhurst, published by Yale University Press, New Haven, Conn., green cloth, pp. 195, \$1.50.

Here are two good books especially for the ministers by men of experience and vision. Dr. Parkhurst's book contains his lectures to students at Yale. One of his chapters is on "The Responsibility of the Church to the Life of the Town." Dr. McGlothlin says that the purpose of his book is "to recall God's ministers to the position and attitude of their divine Master and the apostles, the attitude of service to life."

## SERMON SUBJECTS AND TEXTS.

"A Great Example." I have set the Lord always before me. First, as Leader. Second, as Example. Third, as Shield.

"A Basket of Summer Fruit." Amos 8:2, and Gal. 5:22-25.

"Independence." "Ye are bought with a price, be not ye servants of men."

"According to the Pattern." Heb. 8, 9.

"Sin." First: Nothing so degrading. Second: Nothing so tyrannical. Third: Nothing so profitless.

"A Heap of Stones." 2 Cor. 11:25. Once was I stoned.

"Buried Alive." "Dead in trespasses and sin." "A Tongue That Could not Talk." "He was speechless."

"Does Religion Pay?" Godliness is profitable. "Ambidexterity." With both hands earnestly.

"A Conversation in Hell." Rich man and Lazarus.

"Fools." The fool hath said in his heart there is no God. Or, The Foolish Virgins.

"The World's Greatest Orator." Never man spake like this Man.

"Cowards." The wicked fleeth when no man pursueth.

"A Man Wanted." Jer. 5:1.

An After-Supper Talk. John 13:14, 15.

A Strange Fashion. "We never saw it in this fashion before."

"Night Songs." Job 35:10.

"A Tree Felling Episode." 2 Kings 6:5.

An Ancient Family Gathering. Gen. 45:19.

"Autumn Leaves." "We all do fade as a leaf."

"Homeward Bound." Prodigal Son. Luke 15.

"The Survival of the Weak." We then that are strong ought to bear the infirmities of the weak.

Children's Address—

Boats—First: Pleasure boat. Second: Cargo boat (bearing loads). Third: Tug boats (helping others).

## MUNICIPAL DANCE HALLS IMMORAL.

In his Philadelphia addresses, Billy Sunday was said to have slandered the municipal dance halls of Cleveland. City officials demanded a retraction and threatened suit. One of the women put out of business by abolition of the vice zone, writes as follows:

"Go to your park dance halls. They fill a recognized need for recreation for a certain proportion of the persons who frequent them—young men and women, often engaged, who come to them in pairs and abide strictly by the etiquette and rules provided.

"But there also you will find the professional woman hunter seeking new and youthful victims. I should say that one out of every three men frequenting the park dance halls is there for the purpose of finding a 'suitable' girl.

"These men cadets usually do not work. Some have easy jobs, which aid them in their work of exploitation. The calling is developing a standardized set of rules which master and slave observe.

"Why don't police break up the system? For the simple reason that the cadet and the woman



alike can distinguish a detective or plain clothes policeman on sight."

Why don't the city authorities sue this woman? They know her statements are true, and they swallow them.

### SOCIALIST AND SOCIALISTS.

Editor The Expositor:

Under the heading, "Too Much Socialism," in the August number of The Expositor, some one has taken me very severely to task for my article in the July number. May I not have space to assure him that he has entirely mistaken my attitude? He accuses me of "wilful misrepresentation"—which is a very serious accusation, indeed—and then he proceeds to misrepresent me—not wilfully, I believe. He objects to two of the three numbered paragraphs in page 584, to wit: numbers one and three. What I said in number one still stands undisproved, and I did not ridicule the church, as he says I did, in number three. Perhaps the best that I can do to clear things up will be to speak to the evident assumptions underlying his comment, which are unquestionably these—that I am a Socialist, an "outsider," unjust and contemptuous; that I have no love for the church and but a theoretical interest in Jesus Christ.

If by Socialist is meant a subscriber to the philosophy of Marx or the "war chest" of the party, I am not a Socialist. I do not believe that Marx has said the last word in philosophy nor that the Socialist party platform contains the solution of all the problems of the future. However, I do believe that that platform is built upon an idea which, as a principle, will be the basis of the solutions of world problems which the world will accept—the idea that the unit of calculation and the beneficiary of legislation is the community and not the individual, the welfare of the mass against the privileges of the class, the rights of the many against the usurpations of the few. If this be Socialism, then I am a Socialist, and so is your correspondent, on his own confession as a temperance reformer. The temperance reformer's great weapon is the rights of the community against the license of the individual. I am in hearty sympathy with the temperance movement, and am therefore but logical when I am interested in settling the problem of poverty on the same ground as we are all taking in the settlement of the liquor evil. I am a Socialist as far as socialism goes—but it does not go far enough. Its program is not big enough. My quarrel with it is yours, and your correspondent's, that socialism has not seemed to be able to rise above things—chiefly because it is moored to the philosophy of Marx, which is biased philosophy. I understand the full force of the statement often made in this connection by men like your correspondent, that "man lives not by bread alone." However, I am fighting sure that it is as true that man must have bread to live, and it seems to me as clear a duty of the church to see that he gets bread as to try to make him live above the bread line.

The supposition that I am an "outsider" is also unfounded. I am pastor of one of the finest rural churches in the country. I do not allow socialism to interfere with my ministry; the hopes I entertain for the future to befuddle the duties of the present. Even when it applies to my ministry what he said is still true—"by the fruits shall ye know." I had the privilege of receiving ten "teen age" boys into the church the other day. That hardly proves me "blind to the great evangelical facts of the gospel." I am doing my best to make "Jimmie" see that the truest friends he has in the world is Jesus of Nazareth, the "Saviour of the world."

To the charge of being unjust and contemptuous, I must also plead not guilty. I have studied the facts on three continents. In common also with the whole sad world, I am thinking of the present European demonstration of the stuff Christian institutions were made of. It was poor stuff. It went down before this militarist avalanche like a rotten dike before a tidal wave. Your correspondent thinks of some earnest, progressive, enthusiastic American congregation somewhere, reads my paragraph, applies it to that congregation—and doubtless finds it unjust. It would be if that congregation were the church of Christ. It is a church of Christ, and if the world were full of such churches it would be no task

to mobilize the forces of righteousness and pit them successfully against any evil. That paragraph applies to the churches which express the Christianity of the Slav and the Latin, the Briton and the Teuton. These churches do not express the religion of Christ. They express the historical Christian religion. They do not express the New Testament religion of Christ. That paragraph still stands.

Your correspondent mentions the Federal Council of the Churches of Christ in America. It is fine, but is still largely up "in the air." It has done some valuable work in the matter of overlapping and overlooked mission fields, and in one or two other directions. Its main output to date, however, has been statements and resolutions which are "magnificent but not war." We cannot be forever content to feed our growing desire for unity—and its consequent power—with a heavy diet of words. It is good when a heart still beats. There is always hope when that is so, but until the blood flows normally in the extremities there is no action. In other words, the fact that there is such a thing as a Federal Council in no sense whatever excuses nor should it anywhere be accepted or used as an excuse for our failure to realize the hope of Jesus Christ in our town—"that they may all be One."

Before closing, let me return for a moment to the matter of Socialism. The peasants of Europe are making a colossal investment of life and treasure in this war, believing that it is an investment in their future. Like all men who invest heavily they will become very keen about returns. The old order cannot but fail to prove its ability to make returns on their investment. Two things will happen. They will face the huge mortgage on the future being piled up now in the rapidly increasing bonded indebtedness of the nations at war. The people will grow angry. With their anger will linger the consciousness of the thing the armies will have beaten into them—the power of masses of men banded together. Anything that will harness their indignation to a constructive program, in so far as it succeeds, is good. The spirit of the social democracy is for construction. They will probably not be satisfied with half measures. With the divine rights of kings they will also want to abolish the divine right of some men to eat their bread in the sweat of other men's faces. Socialism as it is preached today is not big enough to do this. When it sets to work, its program will be curtailed and expanded by turns by the facts. The stubborn facts which it tries to mould to its purpose will themselves mould Socialism until it meets the larger purpose of God—chiefly because the biggest fact in the world today is Jesus Christ.

Sincerely yours,

H. M. CARY.

### The Right to Govern.

Five days ago in La Salle Street Station, in Chicago, tens of thousands looked upon that revered national symbol, the old liberty bell. It is being carried across the continent with the same veneration as the ark was carried up to Jerusalem by the Israelites. That bell forever declares that men have the right to govern themselves. It is not the symbol of this nation alone, it is the world's liberty bell.—J. A. MacDonald.

(Continued from page 712)

C. R. L. Vawter—Sept., Fredonia, Kans.; Oct., Chicago Heights, Ill.

Chas. T. Wheeler and party—Sept. 12-Oct. 24, Lincoln, Ill.

M. B. Williams—Sept. 5-26, Darlington, Ind.

R. H. Willis—Aug. 17-29, Dalton, Wis.; Aug. 31-Sept. 12, Washington Island, Wis.

**Forthcoming Conferences or Important Dates.** Christian Workers and Bible Conference, Bible School Park, New York, July 23-Aug. 1, 1915.

Laymen's Missionary Movement, Boston Mass., Nov. 18-20 1915.

National Council of Congregational Churches, Biennial Meeting, New Haven, Conn., Oct. 20-29.

Women's Foreign Missionary of the M. E. Church, Los Angeles, Cal., Oct. 28-Nov. 4.

# PRAYER MEETING DEPARTMENT

## The Mid-Week Service. A Bible Study Plan.

The Rev. John H. Mason, pastor of the First Baptist Church of Batavia, N. Y., once tried an unusual and interesting experiment. He chose for the subject of study for his mid-week service the Epistle to the Ephesians, and asked his people to read that letter through every day. Some were amused and others daunted by his suggestion, but many undertook to follow out the schedule. For three months this program was carried out, the mid-week service being always upon some subject selected from Ephesians. Not all the people carried out the full plan, but many of them read the epistle sixty or seventy times, getting deeply into its meaning, and the prayer-meetings were greatly enriched as a result of their study.—Religious Forum.

### I. THE THOUGHTFUL LIFE.

Josh. 1:8; 1 Sam. 12:24; Job 37:14; Psa. 77:11, 12; Phil. 4:8.

#### Expository notes.

The charge is made that the present generation is heedless and thoughtless, that they are rude and frivolous because they do not think. Perhaps they are not the first generation to need to get out of rush of the current of life into a quiet eddy for a time, where one may think of the meaning of life and our relations to it. The Scriptures are full of appeals to the Hebrew in the different centuries to pause—to lead the thoughtful life. Prophet and psalmist and apostle alike urge men to meditate, to consider, to remember, to muse, to think—to live the thoughtful life.

A charge is sometimes made against the students of this generation that God is not in all their thoughts. This is not as often true as some men would have us believe. It would not be true at all if one follows the advice of the Scripture writers. Men are called upon to meditate on God's law, to consider his wondrous works—both in the outer world and in the realm of national governments. The student who goes to school this month can see God's hand in the management of the world, whether he be studying natural sciences or national history. Then, Paul, that "most perfect gentleman," urges the Philippians to think of those things that make for high-minded courtesy, for grace and dignity of life. Think on true and pure things, and also on kindly and gracious things—for thought makes character.

#### Plan for Our Meeting.

**Topics for Discussion.**—What I like to think about. The effects of thoughts upon a person. Finding God in his world. The value of dignity and graciousness. Should a Christian be a gentleman or a lady?

#### Thoughts on the Theme.

Our thoughts are always with us. As we think, so we act. The man is the color of his thoughts. Thoughts are the building material of life. The man who thinks of the unpleasant things is unhappy. The man who thinks of the pleasant things is happy.

These momentary upliftings of the soul to God, in shop and factory, in street and railway, keep the soul from hardening and make it responsive to the words of God.—Cosmo Gordon Lang.

Certain thoughts are prayers. There are moments when, whatever be the attitude of the body, the soul is on its knees.—Victor Hugo.

A noble career depends on the treatment given to the infant ideas that are born in the soul. So the thoughts which we harbor within us and which go out through the doors of our mouths and our hands determine our real character. One of the highest and spiritual luxuries is the enjoyment of pure and exhilarating and sublime thoughts.—Theodore L. Cuyler.

Exercise control over the drift of your thoughts. Many have minds like cities with walls broken down. Put a guard at the gate, as they do in some continental countries, and let in no vagrant who cannot show his passport, and a clean bill of health.—McLaren.

To see eternal realities with open vision we must preserve a pure and sensitive soul. Only as the spirit of God refines our perceptions, works in us clearness of insight, endows us with spiritual imagination and sensibility, are we qualified to apprehend, mirror, and appropriate the truths by which men live.—W. L. Watkinson.

Life is shaped by education. It is hard to get away in after life from the impressions, influences, and teachings of the earlier years. This is particularly true when those impressions, influences, and teachings are faulty or bad. It is strange that the good influences in early training do not seem to be as tenacious as the evil and wrong. That being so, the importance of the right kind of training is apparent at once.

They who put new ideas into men's heads are the ones who put a new face on the affairs of history.

Think of those things that are lovely, winning, attractive, and which tend to give the same qualities to men and women.

### II. REDEEMING THE TIME.

Eph. 5:16; Psa. 90:12; John 9:4; Gal. 6:9.

#### Expository notes.

The apostle and psalmist and evangelist give us their idea of time and man's relation to it. When Paul writes to the Ephesians of "redeeming the time," the phrase is a commercial one—literally "buying up the opportunity." Our modern speech would say "concerning the market" for a similar phrase, and "jump at the chance" to express the thought.

The psalmist tells us to number our days, count them out carefully, one by one, as we let go of something precious.

"May get us a heart of wisdom." "The verb is used of garnering in the harvest." The whole psalm is comparing man's short life with the work to be done, on one hand, and the eternity for which it is a preparation, on the other.

Jesus has a similar idea in a different figure, putting the day in which one can work over against the darkness of night, which ends all toil.

Paul gives a word of encouragement, reverting to the psalmist's figure of harvesting. Our task may look difficult, but be not weary, faint not,—he doubles the word, for he knows the temptation—the reward of toil comes at last.

"In due season." Nature hints to us of the slowness of growth, shows us the futility of expecting immediate results. After days of sunshine and rain the husbandman reaps the harvest of his toil.

#### Thoughts on the Theme.

The time is short. If thou wouldst work for God, it must be now. If thou wouldst win the laurels for thy brow, Redeem the time.

Life is much reduced in simplicity when we resolve to live one day at a time, and to make that day blessed to others. The cares and the vexations and the troubles of life are allayed or banished under the spell of this central purpose.—Christian Register.

We often hear people, young and old, complaining that they are not rich. We ourselves have probably all indulged, now and then, in this complaint. We like to dream of the things we would do if we had lots of money.



But there is something we all have plenty of. And if we used it rightly and wisely, we might gain riches, or almost anything else we chose to seek. It is something without which money or talent or any great possession is valueless. So, in a sense, it is more valuable than any of these things. Yet we waste it, and throw it away, as if it were the least important, instead of the most important of our possessions. It is, of course—Time.—The Christian Herald.

The people who work the hardest and accomplish the most are not those who complain of lack of time. Those who constantly put their time to good use do not excuse themselves from duty on the plea of lack of time. The people who have the most irons in the fire are those most ready to receive and forge another. Goethe said, "Time is endlessly long, and every day is a vessel into which much may be poured, if one will readily fill it up." And, again, "One has always time enough, if he will improve it well." But we are also to remember what another wise German has said: "Today is the opportunity for enjoyment and work. Knowest thou where thou wilt be on the morrow?" A greater than either has said: "Are there not twelve hours in the day?"—Selected.

Time is brief to him who spends it well.  
Time is money to him who uses it well.  
Time is tedious to him who tries to kill it.  
Time is terrible to him who dreads its disclosures.  
Time is annoying to him who dreads its fore-closures.  
Time is lead to him who has nothing to do and desires to do nothing.  
Time is capital to him who has brains to plan, strength to do, and will to execute.  
Time passes swiftly to him who numbers its moments in God's service.  
To the wise, time is the seed corn of eternity.

### III. OUR PRISON BARS—LIMITATIONS.

Phil. 1:12-14; Eph. 6:20.

#### Expository notes.

Paul was in high tide of enthusiasm and zeal in the service of Jesus, his Lord and Master, going from city to city, from nation to nation, from continent to continent, spreading the good news of the kingdom of God on earth. And into the midst of all this fruitful activity came his arrest and imprisonment. Two years of inaction dragged away in Caesarea, because of the law's delay, then two years in Rome, with perhaps somewhat more chance of influencing the current of the world's life. What a waste of precious years, we think. Yet the optimistic Paul writes cheerfully that all these things have contributed to the progress of the gospel. He exults in the opportunity his imprisonment has given him of personal intercourse with the Roman soldiers, and even thinks that the other Christians are making more effort to spread the gospel, because he is prevented from preaching. To Paul, the trial of being chained to a Roman soldier is turned into the opportunity of having a soldier chained to him, an audience that cannot leave until his time of duty is up. And then comes another soldier to whom Paul can preach Christ! Paul made his limitations his chances.

And we, looking back across the centuries, can also wonder what the Christian church would have done without those letters which he wrote to the churches he had founded, Philippians, Colossians, Ephesians. His imprisonment but gave him a wider and more lasting audience.

One remembers John Bunyan and Bedford jail, and the twelve years which resulted in the immortal "Pilgrim's Progress." One thinks of Helen Keller and her wonderful achievements known to the whole world. Had she been an ordinary child in possession of all her senses, the world would probably have never heard of her.

#### Thoughts on the Theme.

When Lucy Larcom was fourteen years old she worked in a cotton mill in Lowell, Mass. After she had been there a few weeks, she asked to tend frames near a window through which she saw the Merrimack river and its picturesque banks.

She pasted the grimy paint of the window frame over with clippings of verse gathered from newspaper and magazines. So the little fac-

tory drudge secured for herself three essentials for human happiness: work, the sight of nature, and the beauty of the poet's vision.

Many a girl who has leisure, a library, and freedom to travel over mountain and ocean does not gain as much from her privileges as Miss Larcom wrested from her limitations.—Young People.

An invalid was told that she never could hope to escape from her prison of pain and weakness. "Oh, well," she replied, quickly, "there's a lot of living to be found inside your limitations, if you don't wear yourself out fighting them."

"Young lady," the doctor said, "I wish I could have you to preach to about a hundred of my patients a year!"

You can refuse to waste strength in beating against the bars, or to waste time looking wistfully through them, without ceasing to keep ever before you the possibility of finding your way out of the prison. The man or woman who is really trying to escape from his prison is not the one who wastes his courage and his vitality in futile frets and longings. The old couplet succinctly expresses this commonplace but by no means common bit of wisdom:

If there's a way out, go and find it.

If there is none, dinna mind it.

That is the best of advice, but each life must discover the truth of it for itself.—Youth's Companion.

Face your deficiencies and acknowledge them; but do not let them master you. Let them teach you patience, sweetness, insight. \* \* \* When we do the best we can, we never know what miracle is wrought in our life, or in the life of another.—Helen Keller.

Myrtle Reed makes a character in one of her books say: "I have deliberately forgotten all the unpleasant things and remembered the others. When a little pleasure has flashed for a moment against the dark, I have made that jewel mine. I have hundreds of them. I call it my necklace of perfect joy. When the world goes wrong, I have only to close my eyes and see all the links in my chain, set with gems, some large and some small, but all beautiful with the beauty which never fades."

"Oh, look, Robbie!" Bertha cried. "The sun's come out. Isn't it lovely?" "Huh!" said Rob, with a disapproving glance at the sky, "there are a whole lot of clouds yet. I don't call that much of sunshine." Bertha looked at the golden patch on the floor, where a struggling sunbeam had found its way through the window, and for a moment her face was sober. Then her eyes brightened, and she exclaimed: "Well, anyway, Robbie, it's a good deal of sunshine if you sit in it!"

### TEMPTATIONS.

1 Cor. 10:12, 13; Matt. 26:41; Prov. 1:10.

#### Expository notes.

To the army of students in schools and colleges, this month is the beginning of a new year of work. To most of the still greater commercial army, this is a time of renewed business activity after the relaxation and vacation of the summer season. Is it not a good time to think of the temptations which will meet us? Forewarned is forearmed.

1 Cor. 10:12, 13. Paul hangs out the red light of "Danger ahead!" Remember that we are never beyond the reach of temptation. If we begin to think that we are secure—then, just then, we are in danger. But, with his warning Paul adds a word of encouragement. In the King James Version he seems to give the comfort which comes from a sense of fellowship. You are not singled out for trial.

All men have such temptations. But the American Version is more literal, and it goes farther. Not only do other men have these temptations, but this temptation is "such as man can bear;" it is fitted to the strength of human nature.

"God is faithful," that is, he will not fail you. He will show you with each temptation, the way of escape (another improvement of the American Revision), the only right way.

"Bear . . . endure." Note the repetition of the thought. The way of escape from temptation—our trial—is not removal, but added strength.

Matt. 26:41. Watchfulness and prayer are inseparable. The one discerns dangers, the other arms against them. "To watch without praying is presumption, to pray without watching is hypocrisy."

Watching and praying, we may encounter temptation, but will not enter into it. Heedlessness has destroyed more than deliberate choice of wrong.

Prov. 1:10. In the last analysis, the issue depends on the individual himself. Will he consent or refuse?

"Entice," "Open the way." Even if they make the way easy, do thou refuse.

#### Thoughts on the Theme.

"Our security, so far as it relates to God, consists in faith; so far as it relates to ourselves, it consists in fear."

No man should thrust himself into temptation. He should pray to be delivered from it. Foolhardiness issues in calamity.—J. D. Jones.

When we say, "Lead us not into temptation," we forget that one of the worst temptations in the world is the temptation to be led into temptation—the temptation to gratify vulgar curiosity and to see on what thin ice we can walk.—Le Baron R. Briggs.

Only those temptations which we encounter on the way of duty, in the path of consecration, only those has our Lord promised us that we shall conquer. \* \* \* If you are in temptation for temptation's sake, with no purpose beyond it, you are lost.—Phillips Brooks.

No sudden temptation can destroy us while we live at our spiritual best.—W. L. Watkinson.

A woman said, "I don't believe I am converted, because I have more temptations than I had be-

fore." And she was actually thinking of having her name taken off the church roll because she had more temptations than formerly. "The devil had rather get you now than when he had you before," said I. "If he can get you now he will hurt the cause of Christ. When he had you before he would simply hurt you. As a church member you don't simply hurt yourself when you fall; you hurt the church of Jesus Christ."—Dr. L. G. Broughton.

We see in the parks the notice, "Keep off the grass;" in the museums, "Do not touch;" at the entrance to various buildings in America, "Keep out." Now it requires no philosophy of mysticism to understand these curt directions. But the instructions of God's Word are just as explicit, and all we need is to observe and obey them, not as foolish but as wise. If a place is doubtful, keep out; if a book has a bad taste or tendency, do not touch it; if a path leads away, do not enter on it. Knowing \* \* \* what the will of the Lord is, let us walk circumspectly, sensibly, and we shall walk safely.—W. L. Watkinson.

Hidetaro Hosana was a Japanese gambler. He had a wonderful facility in the manipulation of dice, and could make them fall any way he chose. During an illness brought on by a drunken revel, a copy of the New Testament was put into his hands, and he read it through with great interest. Its message was carried home, and he became a Christian. After his recovery he was beset by his old friends from every quarter, and his talents became his temptation. One day he read in the Gospel of Matthew, "If thy right hand offend thee, cut it off and cast it from thee." It was the third finger of his right hand that could grip the dice and make them fall as he wished. It was this finger that caused him to stumble, so he cut off the offending finger and cast it from him.



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Coale and Huston held a three weeks' meeting in Walla Walla, Washington; there were many conversions, and a quickening of church life.

The General Conference Commission on Evangelism of the Methodist Episcopal Church, under the leadership of Bishop T. S. Henderson, has sent out a ringing challenge for a united Forward Movement to May, 1916. The goal of their endeavor is 250,000 new Methodist members; 500,000 Methodists in the Time Legion, and 1,000 Methodist young people in special Christian service as a life work.

Miss Eva K. Ludgate has held successful meetings in Milledgeville, Ill., and Renwick, Iowa; in the latter place a tent was used, but it was too small to accommodate the crowds.

E. B. Westhafer will spend most of August in a meeting in Gladwin, Mich.

Following the meeting in Bowman's Grove, Iowa, in July, Evangelist P. C. Nelson went to Correction Grove, Iowa.

The El Reno, Oklahoma, papers spoke highly of the work done in that city by J. Edwin McConnell.

R. M. Booth is in charge for the summer of the music in a Scottsbluff, Neb., church.

T. H. Osborn and R. C. Eddins held a meeting in Lancaster, N. Y., with four hundred conversions; in Buffalo, N. Y., August.

Charles Reign Scoville and party recently held a meeting in Corsicana, Texas.

Hart and Magann begin their season in Grand Junction, Colo., and then go to Oshkosh, Wis.

Evangelist Dague and wife have spent most of the past season in meetings under the direction of the Board of Home Missions of their denomination, but have had also some good union meetings. The next meeting will be in Duncanville, Ill.

C. Fenwick Reed was in union meetings in Indianapolis during August.

The Oliver E. Williams evangelistic party has been conducting a successful campaign in the First U. B. Church, of Knoxville, Tenn.

A. W. Barnlund is supplying a church in Troy, Vermont, this summer.

One of the Granite City, Ill., papers printed an elaborate special edition at the time of the Wheeler meetings. Madison and Venice united in the meetings, which resulted in over 1,400 confessions and reconciliations. Several thousand people attended a great union picnic at Edwardsville, July 5, with 2,000 in the parade, in which Dr. Wheeler was given an ovation. Their next meeting begins in Lincoln, Ill., September 12.

The Lamesa, Texas, papers give full reports of the good work done in that city by W. Erwin and wife.

F. E. Smiley was at Glen Park, Colo., in July, and in August was in Valverde, Colo.

The fourth season of the out-door gospel work at Brighton Beach, L. I., under the direction of W. E. Stephens, opened with good prospects.

Edwin R. Dow and H. F. Holbrook held a successful meeting for three weeks at Franklin, Neb.

From seven to fifteen gospel teams go out each week from Des Moines, Iowa, and recently meetings were begun in popular park centers, with the co-operation of the park commissioners.

The evangelistic world was saddened by the news of the sudden and unexpected death of Henry Date, the publisher of gospel music, and a man interested in all that pertained to the progress of the church. His death occurred while he was on his way from California to his home in Chicago. He was the founder and president of the Hope Publishing Company.

Within the last two months Owen Walker and



wife have assisted pastors in excellent meetings in Snyder, Texas; Mannford and Tahlequah, Oklahoma.

Mills and Huggins held a meeting for three weeks at Homer, Iowa, with 134 conversions, one-half of whom united with the local Methodist church.

J. C. Ludgate has just held his third meeting in Nora Center, Iowa.

On July 18, S. D. Goodale began a union meeting in Benton, Iowa.

L. C. Smith, who has been associated with Ely J. Forsythe the past season, has been holding meetings in Fontanelle and Cromwell, Iowa. Mrs. Smith, who is a special worker with girls and women, assists.

Following a successful season in Pennsylvania, Robert E. Johnson has been holding a meeting in South River, N. J.

Dr. A. C. Dixon is at the head of a great evangelistic campaign which is being planned to take place in the two hundred odd Baptist churches of London next autumn and winter. There are seven groups, and meetings will be held in each group for two weeks.

The Kirk evangelistic party held a good meeting at Logan, W. Va., in a tent seating 1,000 people. He is assisted by S. L. Cobb and J. Imrie. The next meeting was in Cameron, W. Va.

The Mathis-Vessy party held a meeting in Mapleton, Iowa, resulting in over 300 conversions and as many reconsecrations.

Evangelist John M. Linden closed the work of the season with a meeting at Smethport, Pa. August 11, he began a union meeting in Ontario, Wis.

Recent reports give good account of the work which has been done by F. A. Geisenheimer in Champion City and Peoria, Ill.

The announcement that Rev. B. Fay Mills has "returned" to the acceptance and preaching of the orthodox faith has been the occasion for gratitude and joy, especially on the part of those who remember his effective evangelistic work of twenty and more years ago. He has been received into the membership of the Chicago Presbytery, and recently he and Dr. J. Wilbur Chapman have been associated (a pleasant reminder of their earlier work together), in holding meetings in Tent Evangel, in New York City.

D. M. Conn conducted union meetings for six weeks in Fredonia, N. Y., and the tabernacle had to be enlarged three times. Over six hundred persons confessed Christ and have united with the churches.

The first federated churches campaign in the history of South Pasadena, Cal., was conducted recently by Henry Ostrom and his party. A decided interest in Bible study and spiritual activity, together with many converts uniting with the several churches, resulted. A. W. McKee and wife, members of the party, have been assisting Rev. Paul Rader, pastor of Moody Church, Chicago, in a great tent meeting in the north-west part of that city.

The church at Belpoit, Pa., has been revived through the work of Thomas Houston, the blind evangelist; new members have been received, and the congregation will call a pastor.

H. P. Dunlop is holding special services in the Chicago Lawn Presbyterian Church, which he is supplying for the summer.

J. W. Oborn held a single church meeting in Dana, Ind., and it was considered one of the best held in the city; there were one hundred and fifty conversions.

F. W. Swift spent the summer in Philadelphia, as the evangelist of the Baptist Temple Church.

The park commissioners of Philadelphia have refused to grant the usual permission for evangelistic services under the direction of Rev. J. B. Ely; the meetings have been held at Lemon Hill. The same prohibition applies to other parks in the city.

Rev. Tilman Hobson, who has been holding union meetings on the Pacific coast the past season, plans to spend the next season in the middle West.

The seven weeks' campaign by the Henry W. Stough party in Reading, Pa., was closed with a great reception to the trail-hitters. The papers report it as the greatest religious revival ever held in the city. More people were preached to under one roof than ever before in that city. More than three thousand persons professed con-

version and have pledged themselves to lead Christian lives; and as one result of the campaign 434 women joined the Berks county W. C. T. U., and signed the pledge against liquor.

Milton S. Rees has conducted, in St. Petersburg, Florida, according to local reports, one of the most unique and successful campaigns ever held in the state. There were numerous conversions from all classes of society, and the varied meetings attracted unusual attendance and aroused the deepest interest.

Dr. G. Campbell Morgan has withdrawn his resignation from the pastorate of Westminster Chapel, London. He has been persuaded to take a vacation for a year and then return to take up the work of preaching and teaching exclusively.

Dr. A. C. Dixon was in the United States during August to take part in Bible Conferences at Montrose, Pa.; Winona Lake, Ind., and to preach in a number of cities.

Great crowds came out each night for six weeks in Hagerstown, Md., to attend the meetings conducted by the Biederwolf evangelistic party, and one of the cheering sights of the campaign was the great number of men coming out time after time to hear Dr. Biederwolf; in fact, Hagerstown set a record for attendance throughout the entire campaign. The results of the meetings were wonderful; thousands confessed Christ; a remarkable change was wrought in the police department, more than one-third confessing Christ. The night before Dr. Biederwolf was to preach his "Booze Sermon," some one set off a charge of dynamite under one corner of the building, but no damage was done.

#### FUTURE ENGAGEMENTS.

Hay Bell and Joe Lauderdale—Sept., Sturgis, Ky.; Oct., Galatia, Ill.

W. E. Biederwolf and party—Sept.-Oct., Lockport, N. Y.

H. W. Bromley and party—Sept.-Oct., Atlantic, Ia.; Nov. 14, Petosky, Mich.

J. S. Dague—Sept. 5, Duncanville, Ill.

J. W. Erskins—Oct. 2-25, Mt. Morris, Mich.

E. J. Forsythe and party—Oct., Denison, Ia.; Nov.-Dec., Tipton, Iowa.

Geo. E. Guille—Aug., Stony Brook, N. Y., and Butler, Ind.

C. E. Hillis—Sept. 12, Enola, Pa.

J. S. Hamilton party—Sept. 12-Oct. 31, Marion, Ohio; Nov. 7-Dec. 14, Hastings, Neb.

Hart and Magann party—Sept. 19, Grand Junction, Colo.; Nov. 7, Oshkosh, Wis.

Robt. E. Johnson and party—Sept. 17, Kalamazoo, Mich.; Nov. 1, Red Bank, N. J.

Bob Jones and party—Sept.-Oct., Mansfield, O.; Nov.-Dec. Keokuk, Iowa.

C. A. Jordan—Sept. 12, Bloomington, Ind.; Oct. 24, Delaware, Ohio.

J. B. Kendall—Aug. 27-Sept. 5, Oakland City, Md.

I. E. Honeywell and party of six, which includes an excellent male quartet—Sept. 5-Oct. 3, Ilion, N. Y.; Oct. 5-Nov. 7, Oneida, N. Y.; Nov. 9-Dec. 19, Homestead, Pa.; Jan. 2 1916-Feb. 13 Shamokin, Pa.

J. M. Linden—Sept., Kentucky; Oct. 6, Friendship, N. Y.

Milford H. Lyon and party—Sept. 5, Lansing, Mich.; Nov. 7, Flint, Mich.

J. W. Mahood—Sept. 5, Manchester, Ia.; Oct., Marion, Ia.

Newlin and Maltbie—Sept. 12-17, Audubon, Ia.; Oct. 24-Dec. 12, Eagle Grove, Ia.

French E. Oliver—Sept. 5-Oct. 24, Beatrice, Neb.; Oct. 31-Dec. 12, Xenia, Ohio.

J. W. Oborn—Sept. 12, Bishop Hill, Ill.

Arthur S. Phelps—Oct.-Nov., Zelionople and Harmony, Pa.

W. A. Pugsley—Nov., London, Ont.

Milton S. Rees—Sept. 19, Albion, N. Y.; Oct. 17, Boston, Mass.; Nov. 21, Malone, N. Y.; Jan. 2, Danburg, Conn.

W. M. Runyan—Oct., Oswego, Kans.

F. E. Smiley—Oct., Guthrie, Okla.

H. D. Sheldon—Oct. 14-Nov. 19, Palmyra, N. Y.

Charles Stewart—Nov. 1-Dec. 1, Enid, Okla.

H. S. Stoner—Oct., Cairo, Ohio.

H. W. Stough—Sept.-Oct., Lebanon, Pa.

Geo. T. Stephens party—Sept. 12-Oct. 24, Elwood, Ind.; Oct. 24-Dec. 12, Bellevue, Ohio.

Franklin W. Swift—July-Aug., Philadelphia, Pa.

W. A. Tetley—Aug. 2 Middleton, Mo.

(Continued on page 708)

# ILLUSTRATIVE DEPARTMENT

## Illustrations of Faith

### Sanctify Yourselves. (807)

2 Tim. 2:21; Matt. 5:8.

A poor leper once came to a dispensary in India with a small, dirty cloth about his waist. He begged a new garment. It was given and was the cause of great delight. Two weeks later he appeared again without it. The doctor asked him: "Where is the cloth I gave you?" "I have it," the old man replied; "but I am old and will not live long, and some morning it is probable that the people in passing my little mud hut to the river will look in and see me lying there dead. When I go into God's presence, I want to be nice. All day long I go about for my food, and I am very dirty and very tired; but when I go home, I wash myself and have kept that beautiful long piece of cloth to wrap myself in when I lie down. I commit myself to God, thinking that perhaps the next morning I shall have gone into his presence."—S. S. Magazine.

### Rejoicing in God. (808)

Psa. 16:11; 21:1.

One of Haydn's friends asked how it happened that his church music was almost of an animated, cheerful, and even festive quality. The great composer replied: "I cannot make it otherwise. I write according to the thoughts I feel. When I think upon God, my heart is so full of joy that notes dance and leap, as it were, from my pen; and since God has given me a cheerful heart, it will be easily forgiven me that I serve him with a cheerful spirit."

### Open the Door. (809)

Rev. 3:20.

Jesus enters when he is invited. A man once stopped a preacher on a street of London and said: "I once heard you preach in Paris, and you said something which I have never forgotten and which has, through God, been the means of my conversion." "What was that?" asked the preacher. "It was that the latch was on our side of the door. It was a new thought to me that Christ was waiting for me to open to him."

### Applied Christianity. (810)

Matt. 25:40.

A few years ago two young men who belonged to influential families in a manufacturing city sat reading the morning papers. "That mill boy Jones, who murdered Saunders down at the Point, is sentenced to be hanged, I see," said one of them. "Yes," said his companion. His friend laid down the paper. "I notice," he said thoughtfully, "that he had neither father, mother, friend, nor comrade to stand near him in the dock." "No? What of it?" "Perhaps that was the reason he was there." His friend rose, yawning, and went out. He paid no more attention to the case, except to go out of town on the day of the hanging, that he might hear nothing of it. He always protected himself from pain and trouble. But his companion kept the thought of the friendless murderer on his mind. There were

scores of other mill boys in the town. Had they friends? Did any man care for their souls? In a quiet way he gathered four or five of them into a class. These he taught to read and write. He learned also to know them and their companions, to look at life from their point of view, to understand their hopes and needs. He interested some of his friends in them, and they established a reading room and one or two co-operating societies, temperance clubs, and an evening school. In six years he had succeeded in elevating the whole mass of workmen in two or three of the mills to a higher level.—Youth's Companion.

### Sharing Blessings. (811)

Matt. 25:34-36.

A poor boy in a London hospital was brought a pitcher of milk. "How far," he asked, "can I drink down?" One of four or five children, he had never had a whole pitcher of milk for himself before. "My dear children," said the pastor, "enjoy your holiday to the full, ask yourselves how far you can drink of the cup of pleasure yourselves, and how much you will share it with others, the poor and sick little ones whom the Saviour loves as much as you."

### Two Mothers. (812)

Prov. 22:6.

A mother and her little son were visiting the Art Institute, Chicago, and looking at a collection of Dore's paintings. They came to a life-size picture of the Saviour. Another child near had asked a question and the answering voice had said:

"That's Jesus."

The boy tugged at his mother's dress and interrupted her as she was turning the leaves of her catalog.

"Mama, who's Jesus?" he whispered, something in the wonderful face impressing even a child.

As the mother passed to the next picture she threw back:

"Jesus was a man—don't bother me!"

Another mother had a picture of Christ before Pilate in a cheap little frame and hung in her bedroom.

"Who's that?" asked her son of two and a half years.

"That's Jesus," replied the mother.

"And what'd he say?" demanded the eager little fellow after some preliminary questions.

Then it was that his mother taught him the Saviour's own words, "Suffer the little children and forbid them not to come unto me; for of such is the kingdom of heaven."

Perhaps no mother ever took advantage of all the questions her small folks ask her. But when the child wants to know he will remember what is taught him, and the mother's most important business in this world, I think, is the sober and intelligent answers she gives his questions.—The Advance.



## **The Influence of Song. (813)**

Psa. 147:1.

A number of people were in a street car one day. Some were worn and tired, others were feeling out of sorts, and withal it was a rather sorry-looking carful. The car stopped, and a lady with a little girl entered. The little girl got up on her knees and looked out the window, and before long she began to sing in a clear, childish voice:

Jesus loves me, this I know,  
For the Bible tells me so;  
Little ones to him belong;  
We are weak, but he is strong.

It rather startled the people; the tired began to smile, the cross began to look better, and before long all the people in the car looked different. What the child's song did for the people the song will do for the singer. You cannot sing songs of praise without putting flight to discouragement.—Service.

## **Attending Church. (814)**

Psa. 122:1.

"Why should I go to church?" a young girl asked her grandfather. The grandfather was silent a moment, and then he said: "Tell me, child, has the piano tuner been here yet? You said that the piano needed tuning." "No, I am still waiting for him. The piano needs tuning sadly. I tried to play last evening, but my playing was a dismal failure." "Now see, my child; our souls are like a musical instrument," said the grandfather. "The strings become slack and out of tune very quickly; they must be tuned up from time to time." "What do you mean, grandfather?" "All strings—goodness, faith, courage, generosity, reverence, love—all grow less vibrant in us, without our knowing it, even. But when we hear the gospel proclaimed at church we see how we have lost tune. We are tuned up once more to what is the true pitch of righteousness. But the tuning does not last. And so one must go regularly to church to have one's soul tuned aright."—S. S. Magazine.

## **The Sabbath. (815)**

Mark 2:27.

"The Sabbath was made for man!"

It was not made specifically for a Jewish institution. The idea was not peculiar to the Jewish mind. There was a Sabbath observed on the plains of Babylonia a thousand years before Abraham was born. Out of the dark of the primitive times came this beautiful thing—the Day of Rest. And the Jews, recognizing its loveliness, said through the greatest of their lawgivers: "Remember it. Do not let it drop out of your mind. Cling to it. Do not let it go." The Sabbath came up out of the heart of man, like marriage and the home and the other elemental institutions by which mankind lives and prospers.

It was made for man. It is not the exclusive possession of the religious. It is not the sole property of the church. There is nothing ecclesiastical about it. No denomination can claim private ownership. Religions can make use of it. Churches can observe it with whatever religious ceremonies they see fit. But it

does not belong peculiarly to them. The Jewish church used it but it did not own it. The Christian church makes use of it, but it is not confined to the Christians. It belongs to all sorts and conditions of men—to skeptics and infidels, to agnostics and to atheists. It belongs to all mankind.—Charles E. Jefferson.

## **Self Control. (816)**

Gal. 5:22, 23.

A street car conductor said: "Yes, people sometimes get angry with me on the crowded cars. But I have discovered that I do myself more harm than I do them if I get angry in return." That was good philosophy.

## **Forgiveness. (817)**

Matt. 6:14.

Two of those Christian Koreans who were imprisoned unjustly so long, after their being set free, called on the old Minister of War, who was chiefly responsible for their imprisonment. They said to him: "Your Excellency was the cause of our being unjustly thrown into prison. Some of us died in prison; we were sick because of the food and filth. I was tortured until the bones of one of my legs were broken." Said Kim: "You almost killed my son in order to get him to confess something which would give you an excuse to kill me." Said Ye: "Our wives and children starved to death. According to Korean codes, we should try to kill you now, but we have become Christians and are willing to forgive you. All that we ask of you is to confess your sins, believe in Jesus, and pray for forgiveness." The Minister of War was deeply affected." During the Boxer uprising in China a Boxer came to a missionary and asked the question: "How do you account for the fact that the Christians prayed for the very people who were going to execute them? A religion that has a grit like that must have something in it. Tell me the secret."—S. S. Magazine.

## **Courage. (818)**

Josh. 1:9.

A little boy was being prepared for a serious operation. Said he to the nurse, "You don't know what I have in my hand." "No," she replied, "What is it, my boy?" He answered: "A button from the uniform of a real soldier." The matron had given it to him, having cut it from her husband's coat, who was a soldier. He held it in his hand, that he might gather a soldier's courage for the ordeal he was about to pass through. "Now, my children," said the pastor, "when you are inclined to whimper before some little trial, remember the boy with the soldier's button and try to be brave and show the real soldier spirit."

## **There is no Unbelief. (819)**

There is no unbelief,  
Whoever plants a seed beneath the sod,  
And waits to see it push away the clod,  
Trusts he in God.

There is no unbelief,  
Whoever says, when clouds are in the sky,  
Be patient, heart, light breaketh by and by,  
Trusts the Most High.

There is no unbelief,  
Whoever sees, 'neath winter's fields of snow,  
The silent harvests of the future grow,  
God's power must know.

There is no unbelief,  
Whoever lies down on his couch to sleep,  
Content to lock each sense in slumber deep,  
Knows God will keep.

There is no unbelief,  
Whoever says tomorrow, the unknown,

The future, trusts that power alone,  
None dare disown.

There is no unbelief,  
The heart that looks on where dear eyelids close,  
And dares to live when life has only woes,  
God's comfort knows.

There is no unbelief,  
For thus by day and night unconsciously  
The heart lives by the faith the lips deny,  
God knoweth why.

—Lizzie York Case.

## ILLUSTRATIONS FROM RECENT EVENTS

### PAUL GILBERT

#### Immortality and the Ballot. (820)

Judges 5:23; Ezek. 3:18; 1 Thess. 5:14.

If Meroz of old was bitterly denounced by the prophet of Jehovah because of its cowardly failure to join in the fight against the common, deadly enemy, by the same principle, he who today fails to resist the common enemies of graft and rum by exercising his rights as a citizen at the ballot-box, merits the same curse and brands himself as unmoral if not immoral. Extracts from an address delivered by E. J. Davis, of the Illinois Anti-Saloon League form an indictment before which the guilty should quail and "bring forth fruit meet unto repentance."

"One-third of the eligible church voters in Chicago are not registered."

"The church-goers have no convictions on citizenship as they have on religion." "The ministers won't respond. The church is only the grandmother of the race sitting by the fire-side to comfort the weary and broken hearted."

"In the Evanston district, Robert Wilson, while under indictment for bribery, was nominated as representative by the votes of 937 men, while 24,036 did not vote."

"Fifty-one of our fifty-seven 'saloon' legislators in 1910 were elected by the vote of 67,720 men, while 322,169 registered voters did not vote."

"There is no difference between the man who sells his vote and the one who does not vote." There is no hitch in the argument. The voter who neglects to vote is immoral!

#### Unplayed Violins. (821)

Luke 6:47; 2 Chron. 36:16; Luke 2:19.

A boy found an old violin in the attic. Taking it to his father he asked whose it was. "It is mine," said the father. "Play it for me," said the boy. "I do not know how," was the reply. "You say it is yours, papa, and you cannot play it? How strange!" Certain chapters of the Bible become our favorites when in pleasure or business, home, church or society, we play them into our lives. There are other chapters, however, whose beauty of language, story and rhythm arouse the æsthetic emotions of the soul. We soon learn to list these near the more practical ones.—Selected.

#### Keep Out the Weeds. (822)

Luke 10:23; 1 Cor. 15:31; Acts 17:11.

An agricultural expert writing on the sub-

ject of "back-yard gardening" for amateurs gives this advice:

Some time—south of the Ohio river it's in May and north of the Ohio river it's in June—a week will come along where the growing is fine. The sun is hot in the day, the air is full of moisture, and the nights are warm and moist. Every growing thing puts in its best ticks.

That week is the great week of discouragement for the average city gardener. If he has not kept down the weeds and something happens that week to keep him out of his garden he'll be astounded to find, at the end of a few days, that all his fine beds are overrun and overgrown with a fine crop of large, robust weeds. The only remedy then is a hard, back-breaking job of weed pulling. He can get his garden back, but only by the greatest patience and steady, persistent, hard work.

But, we repeat he would have saved it all had he done the little weed pulling stunt daily from the beginning.

The Christian, especially the young one, who does not make up his mind to keep an eye on the weeds that threaten his life, especially in the summer time when the temptations to give place to the flesh are more than ordinarily multiplied, is marked for defeat and disappointment. "Let him take up his cross daily." Only in that way can heart-weeds be kept out.

#### Hindered Prayers. (823)

Isa. 65:24; 1 John 5:14; Rom. 8:26.

The actual time required to send a cablegram around the world is only a fraction of a second, in fact, the current that sends it does the job nearly ten times in the wink of an eye, but on account of various delays—relays and repetitions it takes about an hour to get a message across the ocean. If our prayers are hindered in their results it is not on account of the tardiness of the God who created the swift moving electric currents but because of our delays in sending and receiving. More quickly than thought itself he works. Closer is he than breathing. Nearer than hands and feet." Before they call he answers.

#### "I am to Blame." (824)

Prov. 28:13; Rev. 3:17; Jas. 4:6.

The walls of the Chicago Court of Domestic Relations have heard the stories of a great many wronged girls.



But the old story was told in a different way recently. It came from a 16-year-old girl, in shabby dress and down at heel shoes. She had been brought into court to appear as complainant against George Piccello, of 329 West Chicago avenue.

"Maybe George is to blame, your honor," said the girl. "But don't forget I am equally to blame. He should never have been arrested. There wouldn't have been all this trouble if I had not asked him to come to see me."

### Changing Pastures. (825)

Gen. 45:8; Isa. 40:2; Acts 8:1.

I saw the other day a painting of a large boat laden with cattle that was being ferried across an angry swollen river in the time of storm. The artist had so cleverly pictured the dark, threatening clouds and the play of the treacherous jabbed lightning that I immediately concluded that the freight of the poor dumb cattle were marked for destruction. But the title of the painting was simply, "Changing Pastures." Many times we imagine that God's plans mean disaster and affliction but He is simply "changing pastures" for our good and the welfare of our brethren.

### Business as Usual. (826)

1 Sam. 21:8; Matt. 16:18; Rom. 8:38-39.

The slogan of the English merchants since the outbreak of the great war, revealed in many instances by huge signs placed over the stores, is "Business as usual." Troops are passing through the crowded streets. Motor cars and busses clatter by. Millions of pounds are being spent for war. Thousands of the nation's brilliant young men are being slain on the European battle field and people the Empire over are speculating on the fate of the nation but, "Business as usual," is the watch word.

Let that too be the watch word of the church in these times of war and rumors of war. "The King's Business as Usual." Instead of retrenchment, let there be expansion. Instead of fear, let there be courage. Instead of confusion let there be purposeful devotion to duty. "The gates of hell shall not prevail" against His church and Kingdom.

### New Standards. (827)

1 Cor. 4:5; Prov. 16:25; Prov. 14:9.

The magazine writers indicate that there are new standards that have been firmly established in the commercial world. A newspaper editorial calls attention to the fact that there is likewise a new standard in the professional world as evidenced by the recent rejection of 33 out of 200 applicants for admission to the New York bar on account of lack of morals.

### Is it Worth While? (828)

Ecc. 1:1; Jer. 17:10; Rom. 2:6.

What must be the thoughts of those whom the world styles heroes and conquerors, after the red wrath of war is over, "after the hurly burly's done; after the battle's lost and won?"

Of their inmost thoughts perhaps the world never can know; nor can we measure the conqueror of any age except by the standards of that age; but we may speculate, we may wonder.

Caesar knew no softening, no remorse; he was coldly intellectual. Napoleon, frankly fatalistic, was as frankly adept in the justification of his great achievements.

Who would think of Bismarck gloomily reminiscent, frankly aware of and confessing, the vanity of mortal achievement along the path of war?

His biographer says of him: "While he was seated dejectedly, and after gazing for a while into space, he complained to us that he had had little pleasure or satisfaction in his political life; he had made no one happy thereby—neither himself, his family nor others. We protested, but he continued: 'There is no doubt, however, that I have caused unhappiness to great numbers. But for me, three great wars would not have taken place. Eighty thousand men would not have been killed and would not now be mourned by parents, brothers, sisters and widows.'"

Vanity, vanity—all is vanity!

Why do not the leading war lords of today remember and heed the remorseful mutterings of the mighty spirit who but yesterday held the destinies of Europe in the hollow of his hand? —Dayton Herald.

### The Logic of Facts. (829)

Prov. 13:34; Prov. 10:17; Heb. 1:11.

On February 14th the writer clipped from the newspaper an item stating that Des Moines, Iowa, was closing its 86 saloons that night and going dry. On the same day a New York despatch declared that commercialized vice was being driven so rapidly from the city that disreputable resorts have also disappeared.

And it was on the very same day, or pretty near it, that this third item was taken from a well-known broker's financial letter:

Taking account of the number of defaults and the total of dividends passed or reduced on stocks of brewing and distilling companies in the last year, the day of safe investment in securities of this class has gone by. The Pittsburgh Brewing Company is the latest to pass its common and preferred dividends.

### The Redeemer. (831)

"It is the hour for souls.

That bodies, leavened by the will and love,  
Be lightened to redemption. The world's old,  
But the old world waits the time to be renewed,  
Toward which new hearts in individual growth  
Must quicken, and increase to multitude  
In new dynasties of the race of men;  
Developed whence, shall grow spontaneously  
New churches, new economies, new laws,  
Admitting freedom, new societies  
Excluding falsehood. He shall make all new."  
—Mrs. Browning, "Aurora Leigh."

### A Sinful Waste.

The \$700,000,000 we pay for education would pay our drink bill for three months. The entire cost of the maintenance of our federal government would pay our drink bill for six months. The goods we sell to all the people of the world amounts in value to two billion of dollars each year. Our yearly drink bill is two billions four hundred millions of dollars. Down with the booze, up with the shoes. Down with the beer, up with the boys.—C. N. Howard.

# ILLUSTRATIONS ON GRACE

## Grace Is Love Loving The Unlovely

EVAN J. LENA

"Who receive abundance of grace." Rom. 5:17.

"Where sin abounded grace did much more abound." Rom. 5:20.

"By grace are ye saved through faith." Eph. 2:5.

"Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. 3:18.

"Justified freely by his grace." Rom. 3:24.

"Forgiveness according to the riches of his grace." Eph. 1:7.

"To the praise of the glory of his grace." Eph. 1:6.

dren, and had wandered to a quiet place and was surveying the ocean with great interest.

"Why, little girl," said the philanthropist who had planned the outing, "you are entirely alone! Don't you want to play with the other children?"

"No, sir," was the reply. "I'd rather look at the ocean. There's such a lot of it, an' it's the only time in me life I've ever see'd enough of anything."

Grace is an ocean. It is full. It is abounding. It is one thing of which there is enough.—H.

### The Grace of God. (832)

Here is a daughter who has flung her spiritual diadem into the mire, and with the diadem has gone all that makes daughterhood radiantly fair and lovely. All the shining palace of dreams that was built about her in her childhood appears only as a pile of gray ashes and ruin. And somewhere there is a father who since she fell has lost every bit of gay color from his life. Every road is only a long dull stretch of duty, and never a shining vista of delight. The whole longing of his soul is for her restoration, and his love goes out toward her in an unquenchable passion of pity and redemption. Now if you would begin to think what the grace of God is like you must get near to hearts like these. Grace is love loving the unlovely. Grace is love stooping to those who have fallen from their high estate and have become bedraggled and besmirched. Grace is more than good Samaritanism, ministering to a man who has fallen among thieves. Good Samaritanism is mercy, and may be radiant mercy. But grace is more than this. Grace is the action of a man who has been wounded by thieves ministering to those who wounded him. Yes, grace is the robbed ministering to the robber. Grace is wounded love passionately seeking the loveless, in order that it may make them lovely again. Grace is love, out and about, yearning over and seeking those who have given her anguish and pain. That is grace. And such is the grace of God. God's grace is God's love on the quest for loveless children, whose sins are scarlet and whose iniquities are red like crimson. "While we were yet sinners Christ died for us." It is in that grace that all our hope of redemption begins. We are saved by grace. Every hope, and every promise, and every possibility of moral and spiritual transformation begins in the marvelous grace of God. "Where sin abounded grace did much more abound."

"O, to grace, how great a debtor,  
Daily I'm constrained to be."

—John Henry Jowett.

### Grace Abounding. (833)

The Christian Advocate tells of a poor little waif, who was one summer taken to the seashore, together with some fresh-air-fund chil-

### Growth by Grace. (834)

Once there was a brier growing in a ditch, and there came along a gardener with his spade. As he dug round it, and lifted it out, the brier said to itself, "What is he doing that for? Doesn't he know that I am only an old worthless brier?" But the gardener took it into the garden and planted it amid his flowers, while the brier said, "What a mistake he has made, planting an old brier like myself among such rose-trees as these!" But the gardener came once more with his keen-edged knife, made a slit in the brier, and "budded" it with a rose, and by and by, when summer came, lovely roses were blooming on that old brier. Then the gardener said, "Your beauty is not due to that which came out, but to that which I put into you."

This is just what Christ is doing all the time with poor human lives. We grow by grace. Grace is something added. "Where sin abounded, grace did much more abound."—H.

### Grace Through Jesus. (835)

"Grace and truth came through Jesus Christ."

There is a story of an English duchess, who, with her companion, stopped at a cottage in Scotland, and remained when a pedler came in, who, on throwing down his pack, asked for a drink of water. The woman of the house handed water to him, and said: "Do you know anything of the water of life?"

"By the grace of God I do." He drank the water, and then said, "Let us pray." And this was his prayer: "Oh, Lord, give us grace to feel our need of grace. Oh, Lord, give us grace to receive grace. Oh, Lord, give us grace to ask for grace. Oh, Lord, give us grace to use grace when grace is given." He then took up his pack and went away.

### We May Take Freely. (836)

"For of his fulness we all received, and grace for grace."

Dr. Alexander McLaren puts it this way: Suppose some man tells you that there was a thousand pounds paid to your credit in a London bank, and that you were to get the use of it as you drew checks against it. The money is there, is it not? The gift is given; and yet, for all that, you may be half dead, a pauper. In one of the Arctic expeditions a few years ago, they found an ammunition chest that Command-



er Perry had left there fifty years ago, safe under a pile of stone, the provisions inside being perfectly sweet, and good, and eatable. There it had lain all those years, and men had died of starvation within arm's length of it. It was there all the same. And so God has given us his Son, and in him all that pertains to life and all that pertains to godliness. Take the things that are freely given to men of God.

#### Sin Blotted Out. (837)

Sin "blotted out." The ancient stylus, used to write on tablets of wax, had a broad, flat blade at the opposite end. When it was used to erase what had been written, it was very easy to reverse the instrument and with the flat part press back the wax into the little furrows made by the stylus, and so effectually blot out what had been written—making the tablet as smooth as though it had never been used.

Again, "blotted out as a black cloud" may refer to the immediate dispersion of mists about mountains, when the sun rises in splendor. Sometimes they disappear instantaneously under the combined influence of heat and wind—so that no intervening vapor remains.

#### The Ocean of Grace. (838)

Mrs. Merrill E. Gates.

Written during a visit to North Berwick on the North Sea.

Like the ocean flowing, flowing,  
Round these stony reaches brown,  
Filling every rough indenture,  
Striving every rock to drown—  
So the grace of God is pouring  
Round us from its deeps profound;  
Rolling in its glorious fulness  
On our barren being's bound.

Runs the sea round small and greater,  
Over hollow, over height;  
Fitting to each crannelled contour  
Its elastic waters bright.  
So God's love our need encircles  
With its liquid, sunlit tide,  
Leaping up in foam-white beauty,  
Each unlovely ledge to hide.

And our stony, grey-black sorrows,  
Piercing, rough, his great love laves,  
Till they seem immersed in glory,  
Over-washed with emerald waves.  
And above them, clear as crystal,  
Curve on curve in purpling space,  
Roll in endless undulations  
God's pure ocean-deeps of grace!

#### The Infinitude of Grace. (839)

A few years ago, H. H. Stanley astonished the world by adding 1,000 square miles to the Victoria Nyanza, but the mighty waters had been long waiting the discoverer's coming. There are reasons of grace which will yet amaze and delight the believer; there are reaches of grace in this Gospel which have never yet been explored. Let but faith be sufficiently adventurous, and the unknown will soon become the known, and find its place in our spiritual geography.

#### No Shore to This Ocean. (840)

I know of a father who, after his son came back the fourth time, said: "No! I forgave you three times, but I will never forgive you again." And the son went off and died. But God takes back his children the thousandth time as cheerfully as the first! As easily as with my handkerchief I strike the dust off this book, God will wipe out all our sins. O, this mercy of God! I am told it is an ocean. Then I place on it four swift-sailing crafts, with compass, and charts, and choice rigging, and skillful navigators, and I tell them to launch away, and discover for me the extent of this ocean. That craft puts out in one direction, and sails to the north; this to the south; this to the east; this to the west. They crowd on all their canvas, and sail ten thousand years, and one day come up to the harbor of heaven; and I shout to them from the beach, "Have you found the shore?" And they answer: "No shore to God's mercy." Swift angels, dispatched from the throne, attempt to go across it. For a million years they fly and fly; but then come back and fold their wings at the foot of the throne, and cry: "No shore; no shore to God's mercy!"—Talmage.

#### Christ Your Sin-Bearer. (841)

In Mrs. Barr's story, Paul and Christine, her heroine, tired of the monotony of home, vexed her husband more and more by seeking her pleasure elsewhere, till at last, against his protest, she went to a ball one night, and returned in the morning to find her child had died from croup. Then the home was broken up. Christine went from bad to worse till her name came to be mentioned only with contempt. At last, in utter despair, and on the verge of suicide, she went to the village pastor, and, led on by his sympathy, she told him the whole story of her sin and grief and shame. When she had finished, he said, "Christine, Jesus is your sin-bearer. Cast all your guilt and shame on him!" The woman threw herself prostrate in prayer. The author of the story says, "Something untranslatable passed between her soul and her Master. She knew that she was forgiven; and like one of old, she rose up and went down to her house justified."—Monday Club Sermons.

#### Let us Have Grace. (842)

"Let us have grace, whereby we may offer service well-pleasing to God."

On one occasion a nurse in one of the great London hospitals complained to Bishop Taylor Smith, Chaplain-General to the Forces, that she had been rudely treated by some of the patients. "Thank God for that!" was the reply. "What do you mean?" asked the astonished nurse. "Why," said the bishop, "if you are carrying a vessel and somebody knocks up against you, you can only spill out of the vessel what is inside. And when people misjudge and persecute us, we can only spill what is inside. In the case of a godless man, he will probably swear—and be sorry. But if you are Christ-filled, filled with the Holy Ghost, you will manifest the gentleness of Christ, and make men astonished. Count it all joy when the testing-times come. What I pray for is not that you may have less trials, but that you may have more grace."

### Not of Works. (848)

We are not saved for the good that we have done. Our salvation depends solely upon the atoning work of Jesus Christ. Dr. John B. Devins told of a man who dreamed that he constructed a ladder from earth toward heaven, and whenever he did a good deed his ladder went up two feet; when he did an unusually good deed his ladder went higher; when he gave away large sums of money to the poor it went still higher. After a while it went out of sight, and as the years rolled on he expected at his death to step off that ladder into heaven. But in his dream he heard a voice thunder from the skies: "He that climbeth up some other way, the same is a thief and a robber." Down the man came, ladder and all; and he awoke. He realized then his mistake and sought salvation in the only way—faith in the atoning work of Jesus Christ.

### Not Justice But Mercy. (844)

A maiden plead with Napoleon for the life of her father, a deserter, condemned to be executed. A frown gathered upon Napoleon's brow as he answered: "He has already twice deserted and do you ask his life?" "Sire," she answered, "I do not ask for justice but for mercy."

### Getting Used to the Grace of God. (845)

A minister once had a parishioner of a too familiar sort who for years had made nothing but trouble for everybody, and had now for a long time singled out the minister as the object of his hostility. Through it all the minister acted as if nothing had happened, treated the man as if he deserved the very best, and laid himself out to bestow it upon him. Finally after some years of this experience the man came to his minister, utterly melted and broken down and astonished, and seizing his hand said over and over, with the tears running down his cheeks: "Oh! you have been so good to me, you have been so good to me! How could you

have been so good to me?" He was awake at last to what had been going on all the time. And it took the greatest effort he had ever made to get used to it. After that the man's life, action and influence were all transformed. He had been expecting—as he had been deserving—the minister's hostility and aversion. He had been getting ready for the natural reaction of such an attitude as his own. But it never came, and he saw it was not going to come, either. So he sat down and faced this strange order of things until at last he gave way, got used to it, and accepted it.—S. S. Times.

### Yours for the Asking. (846)

Lincoln's proclamation of amnesty to the Confederates was issued regardless of their desire for it. Some held out for years. Some never accepted it. But it was theirs for the asking all the time. So with God's grace.

### Lifter-up of my Head. (847)

I like that expression "Lifter-up of my head." I know it means to restore to honor; but it means this also. There is your child, my good mother, and your child had been bad, and you have chastised it. You have put the poor little bundle of wretchedness of crossness into a corner, and there he is standing, soling all his face with hot and scalding tears. Then your heart relents; the extreme of misery tells upon you, for you are its mother, and blood is thicker than water. And you come toward the little thing, and, as you come nearer and nearer, the farther it creeps into the corner, and the lower it hangs its head. And what do you do? Instead of chastising it any more, you come quite close, and with one hand on the little one's shoulder, you put the other hand below his chin, and literally you lift up the little face into the light of your own and stoop down to kiss it. Did you ever think that that is what God wants to do with the poor weary sinner who has gone back and done shamefully?—John McNeil.

## PRAYER IS MANLY

REV. A. W. LEWIS, B. D.

Text: "Men ought always to pray." Luke 18:1.

Jesus said, "Men ought always to pray." Until recently many men thought women ought to pray for both sexes. It was thought a woman's job. Jesus made no mistakes. Those make the mistake that do not pray. Jesus said it was manly. "Men ought always to pray."

I. It is one thing to be masculine and quite another to be manly. It is masculine to swear and smoke and gamble; but it is not manly. It is masculine to be strong, to be a great ball player; but it is not necessarily manly. A horse is stronger than a giant. The truest man is a man of prayer, living what he prays.

II. Man was made for prayer, as the sparks are to fly upward, as the flowers are to grow upward. This instinct is universal. God gave the birds an instinct to migrate, to sing. He gave man an instinct to worship his Creator. He knew what he was doing. He made no mistake in creating man, and in re-making him.

Jesus said that men and women ought to be true to their God-given instinct, to pray.

III. We become like him we adore, to whom we pray. The Egyptians worshipped the crocodile, and Egyptian civilization fell. The Greeks worshipped beauty and sensuality; and Greece fell. The Romans worshipped gods of immorality and cruelty; and Roman power fell. The Christian nations worship God; and they survive and they prosper in proportion as they sincerely worship Almighty God, the Just, the Good.

It is manly to be godlike. It is our likeness to God that makes us human, that makes us man, and not a mere animal. Man was made "a little lower than God." There is no higher than God. Prayer is manly because it makes us nearer God, in spirit and in life. Prayer is the flower of manhood, revealing this high spirit. The fruit of this spirit is seen in service, in sacrifice for the good of others. This is prayer in action.



IV. All men need prayer. None is strong enough in himself to withstand the seductions and allurements of the world. The gravitation of the world is too much even for the strongest. Our animal nature is sure to get the better of our spiritual and godlike, unless our godlike life is reinforced from God himself. In him we stand.

True prayer is not merely saying prayers. When we pray, we open the windows of our soul Godward and look up to him. We let the sunlight of heaven stream into our inmost being, bringing a vitalizing atmosphere into our immortal nature. This is springtime, for manhood. The manly spirit, not dead but sleeping, is awakened.

The earth is God's incubator. Nature hatches out a thousand forms of beautiful and fragrant life in the spring. The flesh of man is God's incubator for the spiritual life. Society is God's incubator for the principles of his kingdom. When the earth turns towards the sun we have prolific spring. When the soul turns towards God in prayer, we have the awakening of spiritual life. When the prayer of many creates the atmosphere of heaven in society, then the masses feel the stirrings of manhood and womanhood after God.

V. Man attains his best through prayer. True prayer is the highest culture. There is much in education, in training; but the fullest life comes through the spirit, by personal fellowship with God in Jesus Christ. Thus man is prepared to improve conditions, to heal the sick, to strengthen the weak, to do Christ's work on earth.

We see the source of Lincoln's greatness when he tells General Sickles how, in his own room, upon his knees, he prayed for the "boys at Gettysburg," telling God if he would stand by the boys that he would stand by him. "He did and I will." Washington was at the source of his greatness at Valley Forge, upon his knees in prayer. Paul was a mighty man of prayer. Small souls forget God. Great souls live in God.

VI. Jesus Christ was the perfect illustration of his teaching. He was always praying, not aloud, but in spirit. The Father was nearer to him and more to him than the nearest disciple. What a life!

VII. The function of the church is to bring man into touch with God. The hungry soul is fed. The thirsty soul drinks the water of life. The helpless soul is made strong. The enslaved soul is set free. The selfish soul is won for God and for all that is good. Hence the "call to prayer." Sir Oliver Lodge calls men to prayer. An institutional church is needed only when society fails to carry out the instructions of the church, the will of God. Then the great need of society is prayer. The fruit of prayer is brotherhood.

Prayer saves the nation, through personal manhood and womanhood. In the atmosphere of prayer righteousness grows up amid graft and corruption. The selfishness of faction broadens out into love of country and love of humankind.

After the United Colonies became independent every state was for itself, and insubordination threatened to wreck the new republic. Benjamin Franklin saw the only hope and had courage to speak. In Congress he said, "Except the

Lord build the house, they labor in vain who build it. Therefore I make this motion that henceforth every day's session of Congress will be opened with prayer to Almighty God, who is the only safety of the soul and of the nation. So the whole round world is every way bound by gold chains about the feet of God."

Now we have better laws than law enforcement. What is needed is prayer to God, like a mighty flood to submerge man's greed and vice. The Battle Hymn of the Republic kindled this fire of prayer; and slavery was abolished and the Union was maintained. Now God's children are awakening to the awful horrors of the rum traffic, the white slave trade, gambling. Everywhere they are uniting with the millions of broken-hearted wives and sisters and mothers, praying to Almighty God to smite these forms of demon-business. Will he not hear? He will, and that speedily; and he will avenge his own elect. A public prayer-conscience will enforce good laws, and make better ones.

The Federation of the Churches of Christ in America has done much to advance Christ's kingdom. The latest and best is to unite the churches of every name of our great petition to the God of the whole earth, that he will now fulfill his divine promise that he "will pour out his spirit upon all flesh." By prayer Christ's kingdom will come. "Men ought always to pray."

### Christian Enterprise.

One of the finest Christian bankers I have known has said he can go to the directors meeting and arrange for the disposal or investment of fifty thousand dollars in an hour. At the meeting of the board of deacons we debate for one hour on how we may raise \$34.70, and for another hour how we may spend \$16.72 of that amount. How much need there is for business enterprise in the kingdom.—Ira Landrith.

### The Need of Altruism.

The Jews were out on the ocean. The ship in which they were passengers sprang a leak. One Jew said to the other: This boat will be lost. The other responded: We need not care, it does not belong to us. There are Christians who manifest the same lack of altruism.—Ira Landrith.

### Immortal Influence.

A few years ago Tom Hanna said to me, I am going to Africa to preach the Gospel. I said to him, America needs you. He responded, Africa calls more loudly. His missionary career was brief. He fell at his post saying as his last words: "I would leave my friends face to face with Jesus Christ." The words of the dying men have spoken to thousands.—Daniel Poling.

### SONG BOOKS.

In this issue is an announcement of a reduction in price of Conquest Hymns, a book of songs compiled for all services, from 35 cents a copy to 15 cents per copy in lots of fifty or more. With few exceptions the name of each of the great gospel writers may be seen in connection with one or more songs. Mr. Louis D. Eichhorn was the musical editor. It contains 226 pages, 242 hymns and 11 readings. Sample book sent for 15 cents. Only a thousand copies at this low price. Address orders to F. M. Barton, 701 Caxton Bldg., Cleveland, Ohio.

# THE HOMILETIC YEAR—SEPTEMBER

G. B. F. HALLOCK, D. D.

LABOR DAY

RALLY DAY

## LABOR DAY

Labor Sunday will be observed this year on September 5th. Just as Memorial Day and the several "Birthdays" show our appreciation of those who rendered patriotic service, and just as the churches' "Holy Days" do honor to those who have served mankind spiritually, so "Labor Sunday" should be observed by the churches in honor of the millions of toilers who daily serve mankind in the humbler places of life. There are at least two ways in which it may be observed. First, by working up a meeting of workmen and addressing oneself specifically to them, presenting the viewpoint of the church with reference to their everyday problems, and especially with regard to the labor problem; and second, by speaking to the members of the church who are not familiar with the life of working people concerning their obligations toward the industrial masses, with reference to their home life, their shop life and, in a general way, with their religious life. It is, of course, possible to find a theme which will be appropriate for both classes who may be present at the same meeting. Let us as pastors make as much of the day as we can.

### Suggestive Texts and Themes. (848)

**The Dignity of Service.** "I am among you as he that serveth." Luke 22:27.

**A Laboring Leader: The Nazareth Shop:** "Is not this the carpenter's son?" Matt. 13:55.

**Honorable Self-Support:** "Acts 20:24-35.

**Blessings of Labor:** Prov. 13:6-11.

**Self-Respecting Labor:** Eph. 4:28-32.

**What Is Business?**

**Woman's Share in the New Child Labor Problem.**

**Fraternal Spirit Among Workingmen.**

**The Church and Changes in our Farming Class.**

**Shop Meetings.**

**The Church and the Laboring Man.**

**The Battle of the Slum:** Luke 14:15-23.

**The Way Downward:** Prov 1:20-33.

**Tears for the City:** Luke 19:41-46.

**Prodigals in the Slum:** Luke 15:11-32.

**The Saviour in the Slum:** Luke 5:29-32.

**What the Hands Find to do.**

**Some Elements of Success:** "Seest thou a man diligent in his business? He shall stand before kings." Prov. 22:29.

**To Work or Not to Work.**

**Congestion in Great Cities.**

**The Artisan and the Church.**

**The Habit of Doing Good.**

**Jesus Christ and the Social Question.**

**Christianity and the Social Crisis.**

**The Social Task of Christianity.**

**Christianity's Storm Center.**

**Faith and Social Service.**

**The Social Creed of the Churches.**

**Social Duties and the Christian Point of View.**

**A Man's Job:** "Quit you like men, be strong." 1 Cor. 16:13.

**Triumphant Trudging:** "They shall walk, and not faint." Isa. 40:31.

**The Christianizing of Commerce:** "Her merchandise and her hire shall be holiness to the Lord." Isa. 23:18.

**The Peril of Prosperity:** "After they had rest, they did evil again before thee." Neh. 9:28.

**A Man and His Brother's Burden:** "And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens." Ex. 2:11.

**Christian Socialism:** "Not looking each of you on his own things, but each of you also to the things of others." Phil. 2:4.

**The Plea of Impotence:** "Sir, I have no man, when the water is troubled, to put me into the pool." John 5:7.

**The Shame of Standing Aloof:** "In the day that thou stoodest on the other side (aloof), in the day that strangers carried away his substance, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them." Obadiah 1:11.

**The Industrial Conflict:** "What hath a man for all his labors?" Eccl. 2:22.

**Resource and Responsibility:** "How many loaves have ye?" Matt. 15:34.

**Sweat and Bread:** "In the sweat of thy face shalt thou eat bread." Gen. 3:19.

### Labor Day Prayer. (849)

O God, thou Father of us all, we praise thee that thou hast bound humanity in a great unity of life so that each must lean on the strength of all, and depend for his conduct and safety on the help and labor of his brothers. We invoke thy blessing on all the men and women who have toiled to build and warm our homes, to fashion our raiment, and to wrest from sea and land the food that nourisheth us and our children. We pray that they may have health and joy, and hope and love, even as we desire for our own loved ones.

Grant us wisdom to deal justly and fraternally with every man and woman whom we face in the business of life. May we not unknowingly inflict suffering through selfish indifference or the willful ignorance of a callous heart. Since the comforts of our life are brought to us from afar, and made by those whom we do not know or see, grant us organized intelligence and power that we may send the command of our righteous will along the channels of trade and industry, and help to cleanse them of hardness and unfairness. May the time come when we need wear and use nothing that is wet in thy sight with human tears, or cheapened by wearing down the lives of the weak. Save us, we beseech thee, from unconscious guilt. Speak thou to our souls and bid us strive for the coming of thy kingdom of justice when thy merciful



and saving will shall be done on earth. Amen.  
—Walter Rauschenbush.

**A Responsive Prayer for Labor Day Program.** (850)

Almighty and merciful God, we beseech thee to hear the desires and prayers of our heart for all who labor.

For all who till the land and break the rocks,  
For those in frequent peril of the sea,  
For those in the dark and danger of the mines,  
We pray to thee, O Lord.

For all who labor in factory, store and office,  
For all who work on the highways of commerce,  
For all who teach and transmit the treasures of intelligence,  
We pray to thee, O Lord.

For men who toil in places of special danger,  
For women who are bearing and rearing children,  
For women who add the strain of labor to travail and motherhood,  
We call to thee, O God.

From child-labor, from ill-paid toil, from the drive of greed,  
From overwork and the fear of unemployment,  
Good Lord, deliver us all.

From toil without joy and hope,  
From labor without pride and honor,  
Save us, O Lord.

That the oppressed may feel the salvation of freedom;  
That the immigrant may live among us without suffering contempt;  
That our commonwealth may be loyal to the higher law of justice;  
That industry may join all workers in good will and brotherhood;  
We beseech thee to hear us, O God.

"Our Father, who art in heaven."  
—Walter Rauschenbush.

**Labor Day Hymn.** (851)

Music: "Hamburg."

Where cross the crowded ways of life,  
Where sound the cries of race and clan,  
Above the noise of selfish strife,  
We hear Thy voice, O Son of Man.

In haunts of wretchedness and need,  
On shadowed thresholds dark with fears,  
From paths where hide the lures of greed,  
We catch the vision of Thy tears.

From tender childhood helplessness,  
From woman's grief, man's burdened toil,  
From famished souls, from sorrow's stress,  
Thy heart has never known recoil.

The cup of water given for Thee  
Still holds the freshness of Thy grace,  
Yet long these multitudes to see  
The sweet compassion of Thy face.

O Master, from the mountain side,  
Make haste to heal these hearts of pain;  
Among these restless throngs abide,  
O tread the city's streets again:

Till sons of men shall learn Thy love,  
And follow where Thy feet have trod;  
Till glorious from Thy heaven above,  
Shall come the City of our God.  
—Frank Mason North.

**Labor Unions.** (852)

1. Growth of.
2. Philosophy of.
3. Necessity for.
4. Benefits of.
5. Danger of.
6. Purpose of.
7. Social value.
8. Labor unions and patriotism.
9. Labor unions and progress.

**The New Firing Line.** (853)

The new firing line of Christian progress is in the city. There center the problems that are likely to give the twentieth century the greatest concern. The congested and conglomerate character of certain large sections of most modern municipalities has created an entire new set of social problems. Some of these are so grave as to alarm thoughtful citizens. Political economists are pointing out that the next generation will have to face difficulties far greater than any that confronted the pioneers who made two great nations on this western continent.—W. T. Ellis.

**The Problem of The City.** (854)

New York City gained only 33,000 inhabitants during the first 175 years of its history. During the next 50 years it gained 280,000, during the next 30 years 630,000, during the next 21 years 859,000, during the next 10 years as much as during the 20 years just before. The first white child born in Chicago died in 1907. He saw the city grow from less than 100 inhabitants to more than 2,000,000. The last century saw the proportion of our population living in cities increase from less than four per cent to thirty-three per cent.

**A Workingman's Duty.** (855)

No man has a right to spend a cent upon himself until he has first provided for his family. But the average workingman does not yet earn enough to give his family all the comforts they deserve. He has no money to spend on drink without robbing his family. I believe that in the proportion that the labor movement grows so will the temperance movement grow. The labor movement was not formed merely for the purpose of getting more wages and shorter hours. If that was all I would not consider it worth while to devote my life to it. The purpose of the labor movement is to secure a better standard of living and to make the lives of men, women and children happier and brighter.—John Mitchell.

**Fighting the Saloon.** (856)

"I have been criticized for my fight against the saloon, but I give notice here and now that I will fight the traffic as long as the saloon op-

poses the interests of the people. Too many men and women are going down the stream to degradation for me to keep silent. To the trades unionist there is no redeeming feature in the saloon. Go anywhere where its influence is felt and you see the demoralization it brings. We are fighting for social well-being, civic benefits, and moral uplift. Never a foul plot is organized to injure public rights and social well-being but the saloon is used for the job. They never use the trade unions or the ministerial association, which is only a trade union under another name. The saloon is the enemy of the people for whom we work.—John B. Lennon, Treasurer of the American Federation of Labor.

#### **Pastor and His Labor Sermon. (857)**

It is unfortunate that while very few workingmen reject Jesus Christ as the Son of God, they have thought of him as coming on a purely social or economical mission. True, Christ came to free the slave of labor. But Christ also came to free the slave of sin. Indeed, that was his chief mission.

Christ himself said: "I am come to call sinners to repentance." There is no greater obstacle in the way of solving the labor question than sin. If sin could be eradicated the labor question would be solved. Admitting this, you must see that the preacher who boldly performs his duty by denouncing sin in every form, the sin of both the employer and the employe, is a friend of labor, even though he never preaches a so-called labor sermon.—Rev. Charles Stelzle.

#### **Poor Rich and Rich Poor. (858)**

Do you know why Jesus is so rich in love? It is because he gave so much. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sake he became poor, that ye through his poverty might be rich."

And that is the secret of getting rich—giving to others. Jesus said, "It is more blessed to give than to receive." Solomon, the wise king, wrote: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." "There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches." Here we have it in Scripture—the "Poor Rich" man, and the "Rich Poor" man.

#### **Child Labor. (859)**

The objection that the exclusion of children from certain forms of industries would leave their families in poverty is answered by the clear testimony that child labor has always been a prolific cause of poverty and never its cure, and that if any family is so distressed financially as to be unable to safeguard the health and schooling of its children, it is a matter of public concern that this ability shall be secured without letting the burden fall upon the shoulders of the child.

If it is objected that "Satan finds some mischief still for idle hands to do," the objection is granted with the further information that according to statistics gathered over a wide field, it has been proven that Satan finds still more mischief for overworked hands to do.

If it is objected that certain classes of our

citizens do not appreciate the value of an education, the answer is that a government depending upon the intelligence of its citizenship cannot afford to carry the weight of those too ignorant, diseased or impoverished to bear their share of the civic burden.

In the interest of the public, far more than in the interest of the individual child, we maintain that an opportunity should be given to every child under the American flag to lay the foundations of good citizenship in the development of virtue, intelligence and industrial efficiency.—Owen R. Lovejoy.

#### **Guard the Child. (860)**

"While little children are being exhausted by the exactions of factory life; exposed to dangers of nomadic street trades; robbed of educational opportunity; or fall early victims to industrial accident in mill or mine, the duty obviously rests on those who love the child to raise opposition to such cruel and wasteful sacrifice."

#### **The Church and Modern Industry. (861)**

The Federal Council of the Churches of Christ in America has unanimously adopted, among other specific principles for which it asserts the church must stand:

First: The gradual and reasonable reduction of the hours of labor to the lowest practicable point, and that degree of leisure for all which is a condition of the highest human life.

Second: A release from employment one day in seven.

Third: A living wage as a minimum in every industry, and the highest wage that each industry can afford.

#### **Dignity of Labor. (862)**

In a little poem by George Eliot, the truth is splendidly put where she represents Stradivarius, the great violin maker, saying, as he is trying to preach this gospel of the divine nature of all good work:

"My work is mine, and heresy or not,  
If my hand slack'd I should rob God.  
Not God himself can make man's best  
Without best man to help him."

#### **The Common Glorified. (862a)**

I ask not that for me, the plan  
Of good and ill be set aside,  
But that the common lot of man  
Be nobly borne and glorified.

—Phoebe Cary.

#### **The Song of the Toiler. (863)**

A pretty legend, which Robert Browning has woven into one of his thoughtful poems, pictures the boy Theocrite toiling faithfully and cheerfully to earn his daily bread, and singing his simple "Praise God" in the intervals of his work. A passing monk spoke to the lad one day in terms of modest commendation. No doubt the humble note was heard above, the monk said, but how much grander were the ceremonies at Rome, where, on this very Easter day, the Pope chanted his praises from the dome of St. Peter's. The boy's ambition was fired by the monk's words, and that night he left his lowly task, and the cheerful song died out into silence.

Years later, as the legend goes, Theocrite was Pope, and praised God from the cathedral dome



in the "Pope's great way." But long ere this God's ear had missed the clear note of the young toiler. He missed it so sadly that the angel Gabriel took on the disguise of Theocrite and sang the self-same song in the self-same place; but somehow it always lacked the accent of "human praise," and the angel returned, disappointed, to his high place among the choiring thousands above.

When a man of eminence passes away, the lament is often made that his place will be "hard to fill," but only rarely does it prove so. The positions that oftenest are poorly filled are the humble ones, and that part of the world's work and God's work that drags most is the work that is poorly paid for and never praised. A Gabriel may be found for almost any task, if the incentive is strong enough, but a Gabriel cannot do a Theocrite's work or sing a Theocrite's song.

The toiler's song spoke for simple contentment in an obscure position, and that it rose to notes of praise proves that the toiler was conscious that the work he did was God's work, and was becomingly grateful for the strength and skill to do it. That is the secret of all genuine faithfulness in any labor, and it is a conviction that gives dignity to the meanest task.

To think slightly of your daily labor and to treat it as a makeshift is no mark of superiority. It indicates a narrow view of life, for no close observer can fail to see how vitally important minor duties are, and how sadly almost every enterprise suffers, because there are not enough willing hands to take such duties up. Many a church and society has splendid leadership, but fails of effectiveness, because, lower down in the rank and file, there are so few busy fingers to do Theocrite's work and so few cheerful hearts to sing Theocrite's song.

#### Inspiration and Perspiration. (864)

"The curse of Cain was not work, but work saddened by sin. There is no Eden without work." Work is honorable. Christ said, "My Father worketh hitherto and I work." He stamped work with a seal of nobility. Work is the biggest part of genius. Some one has said, "Genius consists of two per cent inspiration and ninety-eight per cent perspiration." There is genuine value in work, well done.

#### Prayer for Children Who Work. (865)

O Thou great Father of the weak, lay Thy hand tenderly on all the little children on earth and bless them. Bless our own children, who are life of our life, and who have become heart of our heart. Bless every little child-friend that has leaned against our knee and refreshed our soul by its smiling trustfulness. Be good to all children who long in vain for human love, or for flowers and water, and the sweet breast of Nature. But bless with a sevenfold blessing the young lives whose slender shoulders are already bowed beneath the yoke of toil, and whose glad growth is being stunted forever. Suffer not their little bodies to be utterly sapped, and their minds to be given over to stupidity and the vices of an empty soul. We have all jointly deserved the millstone of Thy wrath for making these little ones to stumble and fall. Grant all employers of labor stout hearts to refuse enrichment at such a price. Grant to all the citi-

zens and officers of state which now permit this wrong the grace of holy anger. Help us to realize that every child of our nation is in very truth our child, a member of our great family. By the Holy Child that nestled in Mary's bosom; by the memories of our own childhood joys and sorrows; by the sacred possibilities that slumber in every child, we beseech Thee to save us from killing the sweetness of young life by the greed of sin.—Walter Rauschenbusch.

#### In Labor Profit. (866)

Work is not a curse, but a blessing. It clears the mind, brings comfort to the troubled, and makes life worth living. It is only hard work that is injurious, only work that is too hard, too heavy, too long continued, that is a curse. All growth, all progress, all benefits, come through work. There is health, wealth and wisdom in work. "In all labor there is profit."

#### Unstable Families. (867)

These are like baskets with holes in them; they let the old people drop out at one end and the children at the other, to be picked up by the state, or take their chances of passing charity. And not infrequently the basket falls to pieces altogether, and the whole family has to be sorted out into workhouses, asylums, and prisons. \* \* \* It is family life alone, with its claims and responsibilities, its continuity of interests and sympathies, which can recognize these drifting atoms of humanity, and bring them back into the main current of social life; and fortunately for humanity, the family is an institution with an inveterate power of reasserting itself in the absence of unwise interference.—Helen Rosanquet.

#### Child Labor. (868)

"We must not grind the seed corn," said Jefferson Davis, when urged to conscript boys for service in the extremity of the Confederacy. Our nation is grinding the seed corn in her mills, and how can the harvest—if there be any hope for any, where the seed corn has been destroyed—how can the harvest be otherwise than bitter? Cast your burdens where they belong—on the strong who can bear them. The tragedy of the ages has been crime against childhood, and our own age and our own nation are contributing to that tragedy. No nation can rise above its deliberate or tolerated injustice, and no injustice is more unpardonable than wrong against the innocence and weakness of childhood.

Here is a cause in which the church of God, above congresses and legislature, should be intensely and actively interested. It has been truly said: "The church prays, 'Thy kingdom come.' Whatever interferes with the growth of the kingdom is inimical to the very life of the church. Whatever promotes the kingdom is the chief business of the church. The Seer has taught and the Christ has confirmed the great truth that the kingdom comes by the way of the Child. Towards the Golden Age of the World, towards the establishment of the Holy Mountain, 'a little child shall lead.' One of the pictures of the city of a future and more blessed age is thus summed up. 'And the streets of the city shall be full of boys and girls, playing in the streets thereof.' It is almost inconceivable

that the children should be toiling in the factories and sweatshops of an ideal city."

No organization can crystallize public sentiment against the evil effects of child labor as can the church of God. The church is, in a very special sense, a special pleader for the child. Let the church, then, take a firm stand, and denounce the awful evil of child labor as it exists today.—Christian Intelligencer.

### Overcrowding Cities. (869)

"Where there's a will there's a way" is marvelously true in America. But where? Not all in one place! Congestion of persons in a small compass must, of course, make pressure and squeezing out of some. Mr. Jacob Schiff's advice recently given to Jews to go out and settle in the country is good advice for other folks as well. Horace Greeley's famous advice, "Go West, young man," is still sound.—F. Stanley Van Eps.

## RALLY DAY

One of the first indications that the inaction of summer is past, and that solid work must be begun, is the reopening of the day-schools and the Rally Day celebrations of the Sunday Schools. The tendency is more and more to arrange the Rally Day program for a Sunday near the first of October, though formerly the first Sunday in September was the time. There was a good reason for this, for it was a common thing to close the school during the whole summer, and something heroic had to be done to bring the members of the school back again at the beginning of fall. Happily, the summer-closed school is getting to be a thing of the past. Evidence of this better state of affairs is shown in the fact that more city Sunday Schools have been open this summer and last than for years, and others close only during August. These are healthy signs, because they show that pastors and superintendents and teachers are coming to their senses, realizing the untruth of the saying that "everybody is out of town." This feeling, of course, was the result of selfish disregard of the right of the majority, who do not go away on a vacation, to Christian teaching in hot as well as in cold weather.

Much depends upon the attendance on Rally Day. Make it "every-member-present-Sunday." Go over your roll carefully and give each teacher a list of the members of his or her class, who have been irregular in attendance. Call a meeting of your officers and teachers and get them to pledge themselves individually to visit their pupils before Rally Day. Send out postcard invitations. Use the local newspaper and seek to interest the parents. You will be sure to get the results if you are willing to make the investment of time and energy.

Rally Day is the most favorable opportunity for making improvements in Sunday School work. It is the time when new methods which it is desirable for the aggressive Sunday School to adopt can effectively be inaugurated.

Many churches are not satisfied with a single Rally Service or Rally Day. They have a Rally Week.

### How They Get Down and Out. (870)

A common colloquialism of more than ordinary expressiveness describes the defeated in life as "the down and out." These abound in the congested portions of the city. They sprawl on the benches of the public parks, doze in rescue missions, huddle around the radiators in cheap lodging houses, or stand at the door of the liquor saloon. Some of their stories are romantic and tragic beyond novelist's telling. Emma C. Dowd gives a significant hint as to one way in which their ranks are recruited:

A man devout once kept a store,  
And, not contented, he wanted more.  
So he schemed and schemed, and he planned so well,

That his neighbor merchant was forced to sell.  
And he bought, and flourished, and flew into fame,

The other? I never heard what became  
Of the other man.

### Sound the Assembly. (871)

The military "Assembly Call" is in use in the United States army. The notes can be had from any band or music store. Let the chorus be led by a bugle. After singing, the bugler might repeat the chorus alone. The verses can be sung to the tune "Wesley," or some other of the same metre.



Sound the "assembly!" The hosts are returning;

Their hearts with new fervor are loyalty fired;

See, on the hilltops the watch-fires are burning,  
The furloughs of summertime all have expired.

Bugle:

O come back, come back to work,  
And let no true soldier shirk;

For the call is to all,  
Come to work, come to work!

Sound the "assembly!" Battalions are forming;  
The army is waiting the trumpet's command,  
Eager the ramparts of sin to be storming,  
Gathering joyously throughout the land.

Bugle:

Now, fall in, fall in, fall in!  
For the battle we shall win,  
Never fear! Give a cheer,  
And fall in, now fall in!

Sound the "assembly!" The work is before us,  
The orders are issued; let no soldier lag!  
Christ is our Leader, his banner is o'er us;  
Follow the cross on the conquering flag!

Bugle:

O come here, young and old;  
O be true and be bold;  
And we'll fight for the right,  
As of old, as of old!

—Willis Boyd Allen.



## Points for Your Program. (872)

The Bible story of Hobab is a good starting-point for building a Rally Day program. The story of the man who would rather help than be helped leads to stories of helpful lines of work already carried out, or which might be carried out, in the school.

The nations of Europe have been flinging themselves into their war with a passionate determination that has amazed the world. Are we of the Sunday School ready to fling ourselves into the conflict against evil with the same passionate determination? Rally Day is a good time to prove this.

"And the Lord spake, saying: When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord.

This month shall be unto you the beginning of months; it shall be the first month of the year to you.

And ye shall take ye on the first day of the boughs of goodly trees, and ye shall rejoice before the Lord.

Then shalt thou cause the trumpet of the jubilee to sound throughout all the land."

"Ye servants of the Lord,  
Each in his office wait."

### Cradle Roll—

My name is on the Cradle Roll,  
And I am mamma's pet.  
I want to come to Sunday School,  
But mamma says "Not yet."

### Primary Department—

The primary children are rallying here,  
In the place where they love to be,  
There's joy in our hearts, for Jesus has said,  
"Let the little ones come unto me."

### Junior Department—

I pledge the junior boys and girls  
To make a valiant stand.  
We promise to keep up in front,  
And work with heart and hand.

## Do's and Don'ts to be Observed. (873)

If you must go outside for speakers for the Rally service get a prominent man to speak for five or ten minutes, but don't let the service be killed by long-winded set speeches. Your program will require 15 minutes more than you estimate. Some superintendents don't estimate, and the program falls into the hands of the devil of disorder and irreverent haste. Give prominence in your decorations to your national flag, have a few hymns, and have them sung with vim. Make it a happy occasion—one that shall never be forgotten. Some schools have promotion exercises, installation of officers, harvest home or other special day observance, in connection with Rally Day, but it is better not to combine too many special features, and weary those who would inspire to effort in behalf of the school. Above all, do not neglect to have the Cradle Roll, the Primary Department, the Juniors, Intermediates, and the Home Department, specially provided for on the program. Give each department the importance befitting it. And finally, brethren, make everything go by schedule, and make everything bright, crisp, and brief—the greatest of these is brevity! Avoid individual recitations and solos, and know what pieces are to be spoken.

## Form of Invitation. (874)

### Teachers—

An urgent invitation to you from the superintendent to be present and greet the members of your class, and take up anew the work the Master has called you to do.

### Scholars—

An earnest invitation to you from superintendent and teacher to be present and join heartily and loyally in the service of the day, and in renewed study of God's precious Word during the coming months.

### Our Friends—

A cordial invitation to you from officers, teachers and scholars to be present, not only at the Rally Day services, but at every session of the school. If you cannot attend every Sunday, join the Home Department, and study the lesson at home.

## What Shall be The Date? (875)

While in the past there has been a great divergence as to the time for observing Rally Day, the present tendency is strongly towards using Review Sunday (either the last or the next-to-last Sunday of the quarter) as the day for these special services. Formerly it was the general custom to occupy the first Sunday in September for Rally Day. A Philadelphia Sunday School of over a thousand members has for years had a rally picnic on the Saturday previous to the first Sunday in September, which is still observed as Rally Day. This is found to be a good way to arouse the people.

## Military Order to March. (876)

Adaptation of military orders to Rally Day use brings out the ingenuity of a superintendent when other things fail. This is the way one such order reads:

### The Church Army.

Department of Syracuse

First Baptist Church Division  
Orders No. 1. Syracuse, N. Y., Sept. ....

It is ordered that all soldiers of the First Baptist Church Division, Bible School Brigade, with Home Guard (Cradle Roll and Home Department), Kindergarten, Primary, Junior, Intermediate, and Adult Regiments, with their commanders, assemble at Fort First Baptist, Syracuse, N. Y., on September 26, at 10:30 A. M., for inspection, drill and

### Annual Rally.

Soldiers are requested to appear in regimentals as set forth in Soldiers' Hand-Book, commonly called the New Testament, Section Ephesians, 6th chapter, 13th to 17th verses. Promptness and entire roll in attendance is essential to best Rally.

By command of

C. A. Fulton, Charles O. Wright,  
Major-General. Brigadier-General.

## Rally Day Hymn. (878)

Tune, "Webb."

With happy hearts we gather  
Upon our Rally Day,  
And to our Heavenly Father  
Our grateful homage pay.  
We thank him for his watch-care—  
He's over all our way;  
He listens to the heart's prayer,  
And guides us day by day.

How joyous this home-coming  
 Of loved ones far and near,  
 The ties that bind renewing,  
 This best day of the year.  
 Again we greet our teacher—  
 There's joy in every eye—  
 And praise the gracious Master  
 For this most blessed tie.

O Jesus! Grant Thy blessing  
 On youth and age the same.  
 We come our need confessing,  
 And plead Thine own dear name.  
 Upon Thy Word so holy  
 May light divine be shed;  
 And by Thy Spirit lowly  
 May each one e'er be led.

So in the year just opening,  
 Let us our zeal renew;  
 And reap the grain that's ripening,  
 For laborers are few.  
 Oh, let us not grow weary—  
 Life's day will soon be o'er—  
 But in our toil be cheery,  
 And trust God more and more.

#### The Superintendent's Talk. (879)

Of course, the superintendent will want to say something. It wouldn't be Rally Day if he didn't, for he is the chief rallier of the school all the time, and he will want to gather the reins well in hand at the start. Let him tell something; not of what he would like to see the school become in the dim and distant future, but of what he is going to do, if he lives, with their help. The year's plans; the new things; the school's system of records and rewards explained clearly and in full for the benefit of new scholars and forgetful old ones; a good beginning for a high year's record; the true aim of the Sunday School. All this with the life and enthusiasm that comes from an earnest soul, fortified with plans already thought out. It will take some study to do all this without running over five minutes, but it can be done.

#### Visitors on Rally Day. (880)

One of the most vital parts of the Rally Day service is to make it attractive to visitors and strangers. Not the program, so much as the school itself. This means the co-operation of the whole school. "Welcome" may be above the platform in golden letters a foot long, but unless there is an atmosphere of welcome in every class the motto will be of no avail.

#### Not a Circus Occasion. (881)

While some seem to feel that Rally Day is a "circus occasion," others see the grand opportunity to make a house-to-house canvass in their parishes for new pupils. One man in Canada crowded his little school building by this means. Nor is this enough. The idea that prosy old schools are more godly than attractive, well-regulated and well-taught schools, is fast going out, and the new interpretation of doing things decently and in order is fast coming into vogue.

#### A Real Rally Day. (882)

Elijah, by a great rally at Mt. Carmel, recovered Israel from apostasy. On a famous

Rally Day Ezra read, from dawn until high noon, the book of the Law in the ears of the people gathered as one man.

A real Rally Day would start an era of fresh activity in all our churches and Sabbath schools.

#### The Preparations. (883)

The preparations should begin far in advance of the day. If the school has not been closed before Rally Day, the regular work of the school should be interfered with as little as possible. The preparatory work should be divided among a number of persons so as not to overburden a few. Those who are to take part in the exercises should have their work definitely marked out for them, and should be allowed ample time in which to get ready. In a word, nothing that can possibly be done beforehand should be left until the day of the Rally.

#### Invitations That Bring Results. (884)

In the matter of invitations all sorts of things are resorted to,—cards, postals, circular-letters, souvenir folders, and personal letters. Expense has often something to do with the issue of them. If there is plenty of money for this purpose, the souvenir is elaborate, and the mails are used for letter postage, but as many a superintendent does it himself, a circular-letter or a card is often handed around the school, and done in printers' ink or by one of the numerous reproduction processes.

As to results, this method is fruitful in bringing in many old and new members.

#### Some Special Features in Programs. (885)

Many interesting features may be sandwiched into the program. A show of Bibles is now becoming a common sight, the use of the Christian Conquest flag crossed with the nation's own banner arouses patriotic feeling, and a roll call of classes will help the class spirit. In one school, last October, in the early part of the program this latter method was used. The teachers arose when their names were called and announced the number enrolled in their classes, the number present, and the number sick or out of town. Where all the members were present the whole class arose and remained standing until the report was made. A rally day pledge was another feature. The whole school stood while the superintendent requested the members to pledge their loyalty to the church. This was the form used:

Superintendent: Loyalty to our country means loyalty to Jesus Christ, upon whom its life and prosperity depend. So, upon this Rally Sunday, let us pledge allegiance to our school, where we learn of him who is "King of all the earth."

School: I pledge allegiance to my Sunday School and the church for which it stands. I acknowledge Jesus Christ as the great head of the school, and our pastor, superintendents and teachers as those whom he has appointed to teach us of himself. I promise to be loyal to them and faithful in my attendance at school and in the study of the lessons throughout the coming year.



### **Advertise. (886)**

"How do you advertise your Rally Day?" was asked a teacher of a wide-awake school in a rural district where the members of the school are scattered over a large area. "Our pastor gives frequent pulpit notices concerning the day, and we put reminders in our village papers," was the reply. Here are two excellent hints for schools whose means are limited and who do not wish to spend money for printing.

### **The Offering. (887)**

A representative of a Bible-school for colored people in a fair-sized city was asked: "Do you have a Rally Day in your Sunday School?" "Yes, sir." "What do you do especially on that day?" "About all we do is to try to see how much money we can get." Money-getting should not be the motive for holding the Rally, but a secondary feature of the day. Many schools take an especial offering, frequently for some designated object.

### **Rally and Ingathering. (888)**

Your Sabbath-school cannot afford to neglect the rallying of all departments in the Autumn. Most Sabbath-schools will observe September 26th as Rally Day. Begin at once to arrange your Rally for that date or some other Sunday in September or October. Do not be satisfied without the presence of every officer, teacher and scholar.

Thirteen million of boys and girls are outside of Sabbath-schools. Some of these boys and girls live in your neighborhood. Start a campaign on Rally Day to gather them into your Sabbath-school. This is missionary work that every one can do.

### **Nehemiah's Rally Day. (889)**

Nehemiah 7:1-4.

The work was building the wall, fixing the doors, and securing the city. This, in a spiritual sense, is Christian Service.

I. The wall is God's Salvation. (Isa. 26:1-2). Are we inside or outside these walls?

II. The city is the Church—"City of God." (Psa. 87:3). Are we "strangers and foreigners," or "fellow citizens?" (Eph. 2:19.)

III. The watchers are the workers, who are keeping the city and pushing on the work of God.

Now which part do we take?

There are the builders—preachers and teachers.

There are the porters—prayers and workers.

There are the singers—The service of song.

There are the Levites—The helpers and servers.

### **Rally Day Consecration. (890)**

Neh. 9:32-38; Neh. 10:1-39.

The Children of Israel had had a very heart-searching time before the Lord; the light of God's holy word had been turned in upon their hearts, and they were humbled, subdued, and penitent. Priests and people, rulers and leaders, workers and watchers, all were overcome by a sense of their own unworthiness, and the Lord's abiding faithfulness.

They closed this wonderful service with an

earnest prayer, an urgent plea, and a sincere promise.

I. The Covenanters, 9:32-37. A noble band of leaders, priests, and people; certainly a grand army of witnesses for God. Men of faith, and thoroughly devoted to the cause of righteousness and truth.

They had prayed together, worked together, stood together, and now they join in Holy Covenant. This is a wonderful picture of Christian fellowship and duty. These men of God felt it was their duty to God for his faithfulness. It was safe to do it because they were weak. It was a testimony for God before the heathen.

II. The Covenant, 9:38 and 10:1-31. This Covenant shows the deep work of grace in their hearts, the working of the Holy Spirit, and the power of the Word of God. The special reason for this Covenant is given us in ch. 9, v. 38; "And because of all this," etc.—What? This Covenant included the positive and negative side of their Pilgrim life. Walking in the Law of God, and separation from the world.

III. The Consecration, 10:32-39. There was not only the covenant of promise involving so much—but also their consecrated offerings for the Lord's House, their heart gifts to God, the evidences of their love, tests of their faith, and the practical marks of their restoration to God.

### **Rally and Work. (891)**

"So built we the wall." How very expressive is that little word so, so often occurring in this wonderful record of noble deeds! It is a word of confidence, earnestness, and success. "So I prayed to the God of Heaven" (chap. 2:4). "So it pleased the King to send me" (chap. 2:6). "So I came to Jerusalem" (chap. 2:11). "So built we the wall" (chap. 4:6). Work well begun is half done; co-operation and perseverance push the work forward. "And all the wall was joined together until the half thereof; for the people had a mind to work." Work is the great cure for everything. If you want to be healthy, or holy, or happy, work. Let us remember there are three things that hinder work for God—want of unity, want of perseverance, and want of patience.

### **Brave Young Men and Young Women. (892)**

1 Cor. 16:13.

Rally Day calls for readiness for brave endeavor. Let us think of some brave young men and young women of the Bible.

I. Moses left all, in Faith. "By Faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter." Hebrews 11:24.

II. Joseph endured all, in Hope. "And Joseph's master took him and put him in prison." Genesis 39:20.

III. Jonathan surrendered all, in Love—"And Jonathan stripped himself of the robe that was upon him and gave it to David." 1 Samuel 18:4.

IV. Daniel triumphed over all, in Obedience. "But Daniel purposed in his heart that he would not defile himself," etc. Daniel 1:8.

V. Rebekah left all for Isaac. "Wilt thou go with this man?" And she said, "I will go." Genesis 24:58.

VI. Ruth found all in Bethlehem. "The Lord recompense thy work, and a full reward

be given thee of the Lord God of Israel, under whose wings thou art come to trust." Ruth 2:12.

VII. Esther risked all for her people. "So I will go in unto the king which is not according to the law, and if I perish, I perish." Esther 4:16.—J. E.

### **Rally Day Inspection. (893)**

Neh. 2:12.

"And I arose in the night." Nehemiah wished to see for himself the real state of the Wall and City. So we have recorded here what Nehemiah felt, what he saw, and what he did.

I. He felt intensely interested, for God had put the business into his heart. He had God's mind about the city and people. Whatever the Lord lays upon our hearts will be seen in our actions.

II. Nehemiah saw much which moved his heart; he saw the walls broken down, etc., as the result of disobedience and sin. He saw the indifference of his brethren, but he also saw the great possibilities of the nation and city by the faithfulness of God. "Have faith in God," is the lesson of Nehemiah's action for us.

III. Nehemiah did a very wise and brave thing. He inspected the wall himself; this was a daring act, a great risk, but faith is always ready to risk everything for God. (Phil. 4:13).

### **The Triumph of Faith. (894)**

"So the wall was finished." Neh. 6:15.

The triumph of faith! The success of rally! May our Rally Day be so crowded. Believing prayer and earnest work will always be crowned with success. It is the time of labor now; the reward will follow. The cross now; by and bye the crown.

They built the wall in a very short time, but many things contributed to the success.

I. They had an energetic leader.

II. Their materials were provided for them (chap. 2:8).

III. The workers were united.

IV. The Lord's special blessing was theirs.

Yes, he was the great worker through it all. Nehemiah and Ezra are occupied and concerned in building again the wall and the street (Dan. 9:25), and by these two fulfillments their minds are carried forward to the time of the promised Messiah. God always keeps time!

### **Qualities Required for Service. (895)**

There are three special qualities required for responsible service for God:—

1. The Fear of God. The heart right with God; Old Testament fear melts into New Testament faith and love. God first is the moving power of a true worker.

2. Faithfulness to our Trust is the second thing most required. Faithfulness rules both the quality of our work here and the reward by and by (Luke 12:42, 16:16; 1 Cor. 4:2 and 5). This is having the heart right with the church.

3. Firmness in Service. Therefore fit to rule and direct. Steadfast for God (1 Cor. 15:58). Watch with all diligence. The enemy is close by.

### **SERMON POINTS.**

#### **Prejudice.**

Mark 6:4.

W. H. M., Hoopole, Ill.

Nothing defeats the aim of the Gospel message oftener than a spirit of prejudice in the hearer. It is as though one came to the smitten rock, whence gushed the most refreshing streams for the thirsty pilgrims, with his cup already contained a portion of gall. It is as though the sponge, before it were to take up the water, had been saturated with oil. What to others may to others be a message of hope and cheer will be, to such an one, but an offence.

#### **Sinners Called.**

Mark 2:15.

At the fall of the city of Antwerp, before the Germans, correspondents relate, there was one bridge left intact, the only way of escape from the city which under the fire of the besiegers was becoming a veritable inferno, and which, it was now certain, must soon be given into their hands. Throngs of old and young, great and small, rich and poor, mingled as they took the one avenue of escape. "I came to call \* \* \* sinners." He, who is the way of escape for all, avails to those who forgetting all other considerations, commit themselves to him ere the time of flight be past. "There is salvation in no other."

#### **The Joy of the Bridegroom's Presence. (898)**

Mark 2:19.

The joy cannot fail, where the conscious presence of the bridegroom remains. Jesus prayed: "And the glory thou hast given me, I have given them; I in them, and thou in me." There will be the joy of fellowship—"looking unto Jesus;" the joy of guidance—"I have girded thee though thou hast not known me;" the joy of consolation—"Most gladly therefore will I take pleasure in my afflictions;" the joy of hope—"Cast down, but not in despair;" the joy of victory—"Fear not, I have overcome."

Mark 3:13.

He who notes the sparrows, than which we are much better, cannot fail to have a plan for our lives, into which we can enter, and which he can work out through us. The need is, to know and obey the heavenly vision. It may be directed through the Bible; it may be through a sense of duty; but just as truly it may be by the hard hand of environment. Who can doubt that Lincoln was called, as truly as was Cyrus or Moses, to the working out of God's great purposes. His call was an answer to the prayer: "Thrust forth laborers into the vineyard." Dispatches tell of successful experiments by the government, in guiding torpedoes already on their way, through the affinity of certain metals for light. Certainly our God can lead our lives into the way he would have us go.

#### **Personal Liberty.**

Nobody in the world ever had personal liberty but Adam and Robinson Crusoe. Adam had it until he got Eve and Crusoe had it until he found Friday. Our forefathers fought for civil liberty, not personal liberty.—Mary H. Armor.



# HOMILETIC DEPARTMENT

## BEST OF RECENT SERMONS

Rev. John Balcom Shaw, D.D., Rev. J. W. Rogan, D.D., Rev. Elam Franklin Dempsey, B.D.

### THE SECRET OF SOUL-WINNING

REV. JOHN BALCOM SHAW, D. D.

Text: "He that winneth souls is wise." Prov. 11:30.

In the last analysis, there can be but one secret of soul-winning, the Holy Spirit's co-operation with us. Without his aid, our mightiest efforts will be impotent, and with his help our weakest endeavor will prove omnipotent. There is only one thing that conditions the Holy Spirit's co-operation with us, and that is our co-operation with him.

Doctor Spencer, one of the greatest soul-winners of the last generation, used habitually to say when addressing students for the ministry: "Young gentlemen, make sure of one thing, that you are always co-operating with the Holy Ghost."

Our inquiry as to the secret of soul-winning would seem, therefore, to resolve itself into this basic question, Wherein does co-operation with the Holy Spirit consist? I would answer that question in a threefold way:

I. We co-operate with the Holy Spirit when we yield ourselves to his immediate influence and become the personal subjects of his gracious operation. How often a Christian worker invites another to come to Christ when he has not in reality accepted the Saviour's invitation himself. How many, alas, preach surrender to men when surrender is an experience with which they are personally unacquainted. Can there be anything more inconsistent or unresultant or self-deteriorating than that? It is like a leakage to a vessel; like escaping steam to an engine; or like a broken wire to an electric current. But, if it has this effect upon us, what of its effect upon others? Nothing will hold men out of the kingdom as will a contradictory life. In vain shall we seek another's salvation if we fail to convince him that we have been saved ourselves.

II. We co-operate with the Holy Ghost when we share his purpose, and share it so deeply that it stirs our being to its depth and fires us with a consuming passion. What is the Spirit's commanding purpose? Is it not to bring the world to the foot of the cross? No other aim can he know.

How far are we vital, practical sharers in that purpose and passion? "I greatly desire the coming of his kingdom," says some one. "This is my daily prayer. I am also giving up to the limit of my ability to that object." Very good, my friend, as far as it goes, but it does not go far enough. All this you can do earnestly and zealously, and yet wholly fail to be a sharer in the Spirit's supreme and all-absorbing purpose. That purpose must become with you what it is with the Spirit, a passion inflaming your soul and commanding your life.

III. We co-operate with the Holy Spirit when we join him actively, practically, and

personally in his work. More and more emphasis I am coming to put upon the power of a consecrated, Spirit-filled life in the blessed work of saving men. One life lived with Christ and for Christ before a community will do what ten thousand lives of Christ read in that community could not do.

Lord Cecil said he had tried his best to be a skeptic, but he could not get away from his mother's godly life. John Angell James, the famous Birmingham preacher, once testified that it was the example and influence of a roommate at college, that brought him to Christ and moved him to enter the ministry. "If I were to stay another week in your house," said Lord Peterborough to Fenelon, "I would be a Christian despite myself." Let us be sure of this, that, if our lives are not telling for Christ, our most eager and strenuous endeavors will never lead men to Christ.

"Begin, O Fire of God, in me; burn up the dross of self and sin;

Burn off my fetters, set me free, and make my heart a heaven within.

Burn on, O Fire of God, burn on till all my dross is burned away;

Burn in, burn out, burn up, burn on, and fit me for the testing day."

IV. A passion for souls is needed.

How far, think you, does this passion for souls possess the church of today? There is a great deal of talk about it. Scarcely a religious convention of any kind these days but this is the most popular theme for address or discussion alike; but, despite all this, I am everywhere impressed with the absence of a real passion for souls as I have never been before. As I go out and in among the churches, and up and down through the land, I do not discover it except among the few of our official leaders and active workers in the church. Our pulpits are singularly wanting in it; our missionary societies, many of them, lack it, and the rank and file of our membership do not know what it means. The old love for souls that used to move the church and throw it into a country-wide revival in the thirties, the fifties, and the seventies of the last century, is well-nigh gone.

What is the cause? Some tell me it is a widespread universalism in the church that has minimized the duty and need of conversion. Others say it is the rank commercialism of the age which puts time's sordid treasures before the riches of glory and gives itself exclusively to their acquisition. Sometimes I hear it traced to the secularism of the age, its exaltation of the seen to the almost complete expulsion of the unseen, creeping into our houses and honeycombing them with worldliness. The selfishness of Christians is also an explanation in some quarters, a spirit of concern for one's own

religious life, or content in it, which quite shuts the man next to us out of sight and ken. All these causes, I fancy, are somewhat responsible for the defect; but, whatever its explanation, one thing is certain—that, until a passion for souls takes hold of the members of our churches, we cannot expect any widespread awakening or any fruitful ingathering.

V. Increasing emphasis I daily give, also, to the part which prayer plays in this work. If an unconverted friend has not yet got upon my prayer list, there will be little probability of my being able to get his name on Christ's muster-roll. The old adage used to run, "To labor is to pray." I prefer to turn it around and have it read, "To pray is to labor." We can all pray people into the kingdom when all other means or agency has utterly failed. If I could have fifty people in my church who would promise to work unremittingly for souls, and five who would covenant to pray without ceasing for souls, I would unhesitating choose the latter.

VI. Another form of activity which needs to be urged more and more upon the soul-winner is that of getting people to church. As a rule, the right seed is being scattered, but it has little, if any, soil to fall upon. In Albany, some time ago, when I was climbing the hill to my hotel, I heard a little boy crying the evening papers with all the voice he had. I looked

around and there was not another soul to hear the cry but myself, and I did not want an Albany evening paper. That is about the way many ministers are preaching today. They are calling for sinners to come to Christ when the sinners are beyond the reach of their voice. The best soul-winning work most people can do is to bring the unsaved under the influence of the preached word. That is what I am saying now to people who plead the excuse that they are timid or untactful or without some other qualification for personal evangelism. Go out into the highways and compel the people to come in. Bring your sons and daughters to church with you. Invite your neighbors. Speak to your business friends and ask them to your pew. See that your clerks go to church. Get your Sunday School class to the meetings. This is work that needs no special fitness, and it is work that tells mightily in evangelism.

And that we may reach those who will not come to our churches, whatever is done or whoever invites them, we must carry the gospel out to them, preaching upon street corners and in the parks, holding meetings in the theaters and planting gospel tents down among the people, anything and everything to get the seed in contact with the soil, in the assurance that, when this is done faithfully, the word of the Lord never will return unto him void, but will accomplish that whereunto it is sent.

## PUTTING IN REMEMBRANCE

REV. J. W. ROGAN, D. D.

Text: "Wherefore I will not be negligent to put you always in remembrance of these things, though we know them, and be established in the present truth." 2 Pet. 1:12.

The great business of the preacher is not so much to impart to hearers new truth, as it is to bring to their remembrance old truth. All this is suggested by those words found in 2 Peter 1:12: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth."

And when we begin to examine the matter, we find that this is not the only place where Peter has brought out this thought, and that he is not the only Biblical writer that brings it out. In the verse immediately following the one already quoted he goes on to say, "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." And so in the opening of the third chapter of this same epistle, he says: "This second epistle, beloved, I now write unto you; in both of which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of the Lord and Saviour through us the apostles."

As Peter put the emphasis upon the thought of bringing to remembrance things already known, so did Paul. In writing to the Romans he says: "I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. Nevertheless, brethren, I have written the more boldly unto you, as putting you in mind, because of the grace of God." In

his second letter to Timothy he writes, "Of these things put them in remembrance;" while in his first letter to the same young minister he says: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ."

In the sixty-second chapter of Isaiah, marginal reading, the prophets are spoken of as "the Lord's remembrancers." As there employed, the expression has primary reference to their bringing God to remember the people. But this is the smaller half of the prophet's duty. They are also to bring the people to remember God. "The Lord's Remembrancers" would be no inappropriate name for ministers. Certain it is they cannot be good ministers of Jesus Christ unless they bring God and Christ and Truth to the remembrance of the people. Hence Peter's resolution was a good one, and one that needs to be copied by all ministers, "I will not be negligent to put you always in remembrance of these things, though ye know them."

I. First, what were some of the things of which Peter put those to whom he wrote in remembrance? We have an overflowing answer to this question in the context.

1. He reminds them that they have a "precious faith." His opening words are, "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ."

I remember a man in South Carolina telling of the way he carried a large amount of money, or of bonds, from Charleston to Columbia, dur-



ing the Civil War. Travel by rail was broken up or interrupted, and so he made the journey on foot, carrying the money in an old carpet-bag. He had to travel over a good deal of lonely road and came into contact with a good many rough and suspicious characters, who would have relieved him of his load if they had dreamed of what he had. But he disarmed suspicion by the apparently careless way he handled the bag. He would come into a camp and would toss it on the ground, as if he cared nothing for it; but he kept his eye on it all the time, and would soon manage to have it under him as a cushion or as a pillow for his head.

The apparently careless way in which this man treated his carpet-bag is an illustration of the way in which we too often treat our faith. We cast it around and trample it under foot, as if it were of no value, and even lose sight of it for a time. But notwithstanding all this, we know that it is a precious thing. However lightly you hold it and however little you make of it, I am persuaded that you would not part with it for any consideration.

What would you take for your faith today? Is there money enough in all the world to buy it? Those of you who are not in possession of a personal faith now, but who are living on in expectation of a time when you will come into possession of it, what would you take for your chance? Christian faith, or, if you prefer so to put it, the hope that is built on that faith, is the most precious thing in the world.

2. Another thing of which the apostle puts his readers in remembrance is, the dignity of their call. In verse three, he speaks of "Him who hath called us to glory and virtue," and in verse four he refers to the fact that through the redemption that is in Christ Jesus we become "partakers of the divine nature." Think of it! We are called to lead a life of virtue here, and to become inheritors of glory there. Nor does this tell it all. If we are Christians the glory is already begun within us, for through union with Christ, by faith, and the regenerating and renewing power of the Spirit, we become here "partakers of the divine nature."

In creation, as the Psalmist tells us, we were made a little lower than the angels. But in redemption we are made higher than the angels. The angels will remain only angels to all eternity. There has been no provision made for them to become partakers of the divine nature. But the Christian, having become such a partaker in union with Christ, is to go on partaking more and more of this nature and becoming more and more like Christ to all eternity.

3. Another thing of which the apostle puts us in remembrance is that rich and full provisions of grace have been made for us. This is again brought out in two verses. In the third verse it is said, "His divine power hath given us all things that pertain unto life and godliness;" and in the fourth verse, "there are given unto us exceeding great and precious promises." These promises are enough to create within us great expectations and to give a mighty impulse to the life.

But the promises are not all. With them go "all things that pertain to life and godliness." There is the Bible, with its precepts and examples, its warnings and its encouragements. There is the throne of grace. There is the Sab-

bath with the call it gives and the opportunity it affords for the cultivation of the higher life. There is the open sanctuary with its worship and its ordinances. There is the Holy Spirit as our Guide and Helper. There is nothing of which we can conceive that is necessary for our conducting ourselves in a godly manner here and entering at last on the fulness of eternal life, that God has not given us in his wondrous scheme of redemption.

Still another thing which the apostle seeks to bring to our remembrance is:

4. The kind of character we should labor to build up. Christ is the foundation, and faith is the first spiritual stone that is laid upon him. But while we begin with faith, we cannot afford to stop there. Paul says, "Giving all diligence add to your faith virtue, or courage; and to courage knowledge; and to knowledge temperance, or self-control; and to self-control patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity, or a compassionate and benevolent love to all men." Faith, courage, knowledge, self-control, patience, godliness, brotherly love, charity towards all men—what a well-rounded and beautiful character they make in their combination! And these are the things which, day by day, the apostle reminds us, we are to seek to build into our characters.

II. But the question arises, why is it necessary that people should be put in remembrance of these things? Why is it they forget them? How can they ever forget them?

We forget them because they are spiritual and we have so much to do with the material because they are eternal, and we are concerned with the temporal; because they require a certain amount of self-denial and self-sacrifice and we do not take the most kindly to self-denial and self-sacrifice. The faith that is ours or is set before us, is the most precious thing in the world. But we reject it or neglect it for the mere baubles of time. Like the man with the muck-rake in the house of "Interpreter" we are so busy in scratching around in the mud and dirt and straw of this world that half the time, if at all, we do not see the priceless crown that is suspended above our heads, and which we may reach up and take if we only prize above these other things.

We know that it is a high calling that God has given us, and that it is an unspeakable honor that is offered us. But we are so busy in our worldly callings and so hot in pursuit of worldly honors that we forget that we are called to virtue and glory, and have been made partakers of the divine nature. We know the characters that are required of us, and admire the ideals set before us. But in the pursuit of other things we lose sight of what we ought to be, and too often, like Esau of old, are ready to sell our birthright for a mere dish of pottage.

We know the promises that are set before us and the rich and full provision that has been made for our advancement. But the stars of promise become obscured by the clouds of mist of earth, and we get so engaged with things that pertain more directly to the physical and the sensuous that we are not willing to take the time to make use of the things that God has provided as levers for the soul to aid us in lifting it heavenward. It is the old sad tale

the world coming in some form and making us forget God and heaven and eternity. There are none of us but that well might appropriate the sentiment in those lines of the gospel hymn, which urge:

"Tell me the same old story,  
When you have cause to fear  
That this world's empty glory  
Is costing me too dear."

It matters not what form of the world it may be, if it causes us to forget or neglect God and his worship, and forget and neglect our souls and their salvation, that world is costing us too dear—costing us a price that we cannot afford to pay.

III. Glance now at the reason why the apostle was resolved to put us in remembrance of these things.

Looking at the question negatively, he thus brought them to their remembrance that they might not fall from their steadfastness. He did not stop to discuss the philosophical question, whether it is possible for one to fall from grace. In the next to the concluding verse of his epistle he says: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." And in the immediate context, after the exhortation, "Wherefore the rather, brethren, give diligence to make your calling and election sure," he says: "For if ye do these things ye shall never fall."

Looking at the question positively, he brought these things to remembrance, not only that they might not fall, but that an abundant entrance into heaven might be theirs. Hear him: "If ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

You notice the language of the apostle in the verse we have twice quoted is, "If we do these things ye shall never fall." He brought them to their remembrance, not simply that they

might think of them and admire them, but that they might by thinking on them be stirred up to do them. And this is the only way that truth can benefit us. It is possible but scarcely probable, that any one who reads this is in danger of perishing through lack of knowledge. Where your danger lies, my friend, is in forgetting, or if not forgetting, in failing to put in practice what you know.

In one of the Student Volunteer Conventions a delegate from Zuzuland told this incident. There lived in Ladysmith a man of moral convictions, but who did nothing for the advancement of those around him. This man dreamed that he stood before the Judge at the Last Day, and that the Judge questioned him upon what he had done with his life, and that he had to confess his utter failure. Being told to stand aside, he saw the natives coming up one after another to listen to and answer the interrogatories of the One seated upon the throne. Upon being asked if they had kept his commands, they replied, "No, Lord; we did not know what they were."

The Judge then asked them, "Did your white man not tell you?"

"No, Lord!"

Then turning upon the white man with a withering look, the Judge said, "What shall I do with you?"

And he answered, "O Lord, if you will give me another chance, I will do my duty."

He awoke, and behold, it was a dream. For a time he resisted the light that had thus come to him, but he did his duty at last.

Whatever the poor heathen may be able to plead in that day about not knowing their duty, we will not be able to put in any such excuse.

If we fail to do it, it will not be because we did not know it; but because, knowing it, we refused or neglected to do it. God now gives us the other chance which the man in the dream craved. Will you use your chance? Having been put in remembrance of these things, will you not turn and practice them, thus transmuting them into a godly, beneficent life?

## WHY GO TO CHURCH

REV. ELAM FRANKLIN DEMPSEY, B. D.

Text: "Forsaking not the assembling of ourselves together, as the manner of some is." Heb. 10:25.

We all recognize that some motives that bring people to church are inadequate or even unworthy. But, after all, it is a good thing for people to go to church. In many a case, those who "went to scoff, remained to pray." This is no apology for improper motives in church-going, but it is to impress the thought of the powerful influence exerted by the church on one who is least fitted to derive benefit from it.

I. What the Church is. The church is an assembly of men and women who have met together to worship God. The Christian church worships God in Christ, and its members have an instinctive impulse to meet together for social worship and for the delights and benefits of fellowship with those of kindred mind and experience.

In this early realm, we all have noted how every spirit seeks a body. This spirit of fellowship has built houses, and established hours,

and set bells to ringing in city, village and country everywhere in Christendom. In other words, it has institutionalized itself. Hence, has sprung up the custom which we call "going to church."

The church is to society what the soul is to the body. The church is the greatest institution on earth and the only one in heaven. In the New Testament we find it called the "Church of Christ," and we see that he employs the symbol of the tender and protective feeling of the bridegroom for the bride to describe his attitude to the church, Eph. 5:23-33, and Rev. 21:9. Could he have said more to make us reverent and gentle in our treatment of the church?

II. Is the Church perfect? Is the church flawless? No more than that beautiful blushing bride at the altar. But each is going on to perfection, and Jesus is nourishing and sustaining this aspiring but as yet imperfect church. Let, then, the harsh critic of the church of Christ beware of the wrath of the Christ of



the church. Outraged love smites with fatal power even in the puny arm of the human bridegroom; how much more in that of the Heavenly One.

III. Why go to Church? I answer, because it is our duty to do so. I prove it to be our duty by the Scripture. It is a direct command of the Bible, "Forsake not the assembling of yourselves together, as the manner of some is." It is an inference from the historic Jewish Tabernacle, Temple and synagogue. In Acts 7, we are told, "Moses hath them of old time who preach him in every city." Paul built upon this custom when he founded his churches, always beginning at the synagogues. It is inferred again from Jesus' example. In Luke 4, we are told, "He went to the synagogue, as his custom was." He says to all, "Follow me!" and, if it was a good custom for him, it is certainly a good one for us. Still again, we infer it from the fact of Jesus' promise "that where two or three are gathered together in my name, there am I in their midst" to bless. The fulfilment of this precious promise depends upon the practice of assembling in his name. Once more, from the institution of preaching (1 Cor. 1 and 2), we immediately conclude that it is our duty to go to church. If a man is to preach, hearers must gather to hear him. Finally, the practice of the apostolic church enforces it as a duty. It was their custom to meet together on the "first day of the week." We find directions given as to how such meetings were to be conducted, especially in the matter of the Lord's supper and collections. Now, we are to build upon the foundation of both Christ and the apostles.

It is a duty we owe to God, our neighbor and ourselves. Not only does Scripture prove it, but our nature as social beings, the nature of the church and the analogy of all other organized institutions—educational, governmental, commercial, etc.—enforce it upon the thinking mind.

IV. What comes of going to church? He who goes to church helps every good cause in the world by that act, since the church stands for every one of these.

It is well known that statute law receives from the moral force of the people, generated and maintained by the churches, its enforcement. If moral conviction dies, lawlessness prevails, "making human life a hell." Without God's church it dies. If, therefore, a man is no Christian, if even he is an atheist, as a patriot he ought to encourage the church in every way—by going to its services as well as otherwise. It is the best policing agency in any nation.

But this is a cold thought compared with those that arise in connection with the blessings that come to the individual life through going to church.

Millions have, by means of this custom, been convicted of sin. They have cried to God for mercy there and he has saved them. Such was the experience of a Georgia boy one February day. Now he is going forward in a career of great usefulness as a gospel singer.

There are many times receive our shaping ideals and our determinative ideas. I know a leading business man who never lets a day pass without reading a chapter in God's Word. He got this habit by being in a service conducted by Rev. G. G. Smith, in the Milledgeville Methodist church many years ago.

Psalms 73 describes another blessing of going to church. It clears up many a puzzling problem and mysterious providence. It saves us from an undeveloped life by enlarging our ideals. It saves us from drifting into coldness and backsliding. It often catches us back from some horrible sin into which we were almost unconsciously drifting.

By going to church we often find our life-work. One Wednesday night, at a prayer meeting in Oxford, Ga., conducted by Bishop Haygood, I received my call into the ministry. In my own pastorate, several ministers, one foreign and one home missionary, have, by going to church, been led out into their special work.

Further, what an opportunity for doing good to others is our habit of going to church. We all have influence; that influence should lead men Godward. Men will go where they see other men go. If the drift is strong enough toward the house of God, the current will sweep many into it. Help make the current strong by your individual fidelity in church-going. By word as well as by example induce them to come. This has been called "shepherd dog work for Jesus."

If you would know what it means to go to church, look into your own history. What has it done for you? Suppose you had never known this custom? Have you no gratitude for what God has done for you through his imperfect but glorious church? Will you not show it by going every time the doors of his house are opened for service? Suppose everybody supported the church as you do? For many of us its consecrating baptism came upon us in infancy, its instruction in God's Word has been ours in the Sunday School, it has given us our purest and best friendships, it has given us our conviction of sin and our conversion experience, it has sanctified the rapture of our love at its holy altars, and our beloved dead have gone forth through its sacred portals to their last resting place. Our hearts join the Psalmist's, "I love the habitation of Thy house, O God and the place where Thine honor dwelleth!"

In conclusion let me paint an ideal picture of a family that lives truly in regard to this duty. It is Sunday morning. After a night of rest, they awaken to the thought that it is God's day. The father, the priest of the home, gathers about him his children—his devout wife in sweet accord with his purpose—and there at the family altar, father and mother and children greet the Holy Day with Scripture reading, song and prayer. Then, promptly at the sound of the church bell, they go, an unbroken band, to the house of God. What tender emotions of human affection blend with higher impulses of worship as they there, in the Sunday School and at the preaching service, look upon one another in love as God is praised in the study and hearing of his word and in the songs and prayers of the great congregation. Returning home, the remaining hours of the day are well spent, and, again, in the evening, they repeat the blessing of the morning hour at the church. Further, at prayer meeting, on the evening of what has been well named the "mid-week Sabbath," they are all in place—parents and children alike.

It is a beautiful ideal and not impossible to realize. Will you not seek God's help that this may be a picture of your own home?



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